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Selections.

From the Baltimore Saturday Visiter.

REVIEW.*

BY S. M. JANNEY, OF LOUDON COUNTY, VIRGINIA.

At the opening of the gospel day, when the Son of God went forth to proclaim that the kingdom of heaven is at hand, he applied to himself the prophetic language of Isaiah, saying, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach *deliverance to the captives*, the receiving of sight to the blind, *to set at liberty them that are bruised*, to preach the acceptable year of the Lord." Luke iv. 18, 19. This was indeed glad tidings to the poor and the oppressed; but what were the means by which it was to be accomplished? Did he come invested with regal power to establish a temporal kingdom? No: "he took upon him the form of a servant," and did not claim to be "a judge or a divider over them." Did he, like Moses, employ his miraculous power to save the oppressed from the grasp of tyranny? Far from it; for he would not employ it even to protect his own life; but "when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." 1 Pet. ii. 23. In his own emphatic language, he came to "bear witness to the truth;" John xviii. 37; and when he was about to leave his disciples, he said unto them, "I have many things to say unto you, but *ye cannot bear them now*. Howbeit, when he, the Sprit of Truth, is come, he will guide you into all truth." John xvi. 13. He did not direct their attention to that outward and ceremonial law which being fulfilled by him, was about to pass away; but he told them, "the kingdom of God is within you," Luke xvi. 21; and they found it to consist of "righteousness, peace, and joy in the Holy Ghost." Rom. xiv. 17. How pure and precious were the principles of righteousness and truth which were conveyed by his teaching, exemplified by his spotless life, confirmed by his glorious miracles, and sealed by his triumphant death and resurrection. Let us for a moment contemplate the change which has been wrought upon mankind through such means.

At the time of his appearance, one half of mankind was held in slavery by the other; and even those who were nominally free, trembled under the rod of a crushing despotism. The Romans, the masters of the world, had become corrupted by their conquests, and were sunk into a state of wickedness and debauchery, that finds no parallel in modern times. The Greeks, notwithstanding the refinement of their manners, and the elegance of their literature, were debased by superstition, and abandoned to sensuality. The Jews, once the favored people of the Most High, were attached with a superstitious reverence to the letter of their law, while they entirely lost sight of its spirit; they "paid by the unit, annise and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith." Matt. xxiii. 23. In a word, we may say that mankind were given up to idolatry in its various forms; and as far as we can discover from the page of history, there were few, very few, who had any correct ideas of true, spiritual religion. Since that day, how great is the change! The demon of war, which then doomed all the vanquished to extermination or slavery, has been partially overcome by the gentle spirit of humanity; and the victorious general, who, in this age, should attempt to subject his prisoner to perpetual slavery, would be consigned to universal execration, in all civilized communities. There is a growing distaste for war, in a large portion of Christendom; the public mind is becoming awakened to its horrors; and we trust the day is approaching when nations will find other means to settle their differences, without resorting to the brutal contests which disgraced the barbarous ages. The idolatry and blind superstition which covered all nations at the time of the Messiah's advent, have in a large part of Europe and America been succeeded by far nobler sentiments; and although there is still much to be reformed, there is evidently a spirit of inquiry abroad, that gives the promise of a brighter day at hand. Education, which in ancient times was confined to a small number, even in civilized communities, is now extended to vast numbers; and measures are being taken, in many countries, to extend its benefits to all. In the relations of domestic life, how vast is the change! Polygamy and concubinage, which in ancient times prevailed so extensively, have received throughout Christendom the sentence of universal condemnation. The temperance reform, the most remarkable phenomenon of modern times, is spreading far and wide, reclaiming the victims of intemperance from degradation and ruin—bringing peace and consolation to thousands of families that were sinking into hopeless penury, and laying the foundation of a higher state of morals, by removing one of the strongest temptations to vice. But the greatest of Christian triumphs remains yet to be told. The spirit of our holy religion, wherever it has been permitted fully to prevail, has loosed the fetters of the slave, and "set at liberty them that were bruised."

Within the compass of the Roman empire, there were sixty millions of slaves—being about one half of the population—who had been reduced to this degraded condition by the cruel customs of war.—Now, personal bondage is abandoned in a large part of Europe. In Russia, where for so many ages vassalage had extensively prevailed, we are informed that the serfs have been lately set free by a decree of the emperor. Great Britain has signalized herself in the work of humanity, by liberating the slaves in her West India colonies, and with unexampled liberality indemnifying the owner from her own treasury, at an expense of nearly one hundred millions of dollars. This act of clemency and justice has been followed up by a recent order for the liberation of all the slaves held in her East India possessions, which probably amount to many millions. The government of Louis Phillippe has lately been discussing the same subject; and there is reason to believe that France will soon follow the example of Great Britain, by liberating the slaves in her colonies. Mexico, and the South American republics, have been so far consistent with their professed principles, as to abolish this institution.—Even in our own nation, much has been done towards this great and good work; many of the States have long since emancipated their slaves; and public sentiment, "with some few exceptions," has condemned it, as a great moral and political evil.

Such has been the progress of humanity since the promulgation of Christianity—a progress for which there is found no parallel in the previous history of our race. Let us now inquire what has been the mighty agency which has effected these salutary changes. Has it been by appealing to the example of the patriarch, or by teaching obedience to the precepts of the Mosaic laws? No—assuredly no; it has been done by the operation of that divine power to which the Son of God directed his disciples: "When he, the Spirit of Truth is come, he will guide you into all truth." This spirit of truth bears witness in every unprejudiced and obedient mind, against everything that impairs the peace and happiness of man; and it points us to the example and precepts of Jesus Christ, who is described by the evangelists as the pattern of all perfection. It shows us that he who loves God supremely, and his neighbor as himself, cannot deprive his fellow-creatures of life, liberty, property, or reputation.—It teaches us to sacrifice our own selfish desires and gratifications, in order to promote the happiness of our fellow-men. It enables us to seek for higher sources of enjoyment than the acquisition of wealth, the honors of the world, or the servile obedience of the enslaved. We acknowledge that there is yet much that needs to be reformed, much that is inconsistent with the precepts and example of Christ, even among his professed followers. There is still a great deal of injustice and wickedess in the earth; and

> "Man's inhumanity to man
> Makes countless thousands mourn;"

but it is evident that much has been achieved by the pure and benevolent spirit of the gospel; the work is going on gradually, but surely. Like the dawning of light upon the natural world, the progress of divine truth among mankind is gradual and progressive, but the victories achieved we trust will be permanent. The great principles of justice and humanity—of civil and religious liberty—are not to be extinguished, although at times they may appear to be clouded or eclipsed.

> "Truth crushed to earth will rise again,
> The eternal years of God are hers,
> But error stricken, writhes with pain,
> And dies amid her worshippers."

But amidst the triumphs of the gospel in the 19th century, behold a champion appears to uphold the exploded errors of antiquity by advocating the system of domestic slavery—a system which has been condemned by our wisest statesmen as "a great moral and political evil," which is at variance with the first principles of equity, as asserted in our "bill of rights," and which is repugnant to the moral sense of all Christian communities that are not partakers of it. The author of the "Brief Examination" has endeavored to justify slavery in the *abstract*, stating that it has been "decreed" by the Almighty; that it is "*full of mercy*;" that it furnishes "great opportunities to *exercise grace and glorify God*;" and that the Bible confers upon the master authority to "chastise his slave with a rod, with a severity that *terminates in death*," provided only, that his "object" be to govern." (page 6, 13, 17.)

These sentiments, I presume, will shock the moral sense of a large part of the community; and when it is considered that his work is full of professions of sanctity, and carries an air of great plausibility, the necessity of an answer seems to be imperative. Before I proceed to review his arguments, I would remind the reader that the justification of slavery in *the abstract, is not now, and never has been, a doctrine of Virginia*. To prove this, I might adduce the sentiments of Washington, Jefferson and other distinguished patriots of former times; but I shall confine myself to two short extracts from speeches delivered in the House of Delegates, during the memorable debate on slavery, in the year 1832. C. J. Faulkner rose and said: "Sir, I am gratified to perceive that *no gentleman has risen in this hall, the avowed advocate of slavery*. The *day has gone by* when such a voice *could be listened to with patience, or even forbearance*. I even regret, sir, that we should find those amongst us who enter the lists of discussion as its apologists, except alone on the ground of uncontrollable necessity." General Broadnax said, "That slavery in Virginia, is *an evil*, and a *transcendent evil*, it would be idle and more than idle, for any human being to doubt or deny. It is a mildew which *has blighted in its course* every region it has touched, from the creation of the world." *(To be continued.)*

From the Journal of Commerce.

EMANCIPATION IN THE FRENCH COLONIES.

We have already alluded to the valuable report of the Duke de Broglie, of the labors of the learned commission over which he presided. The extracts therefrom, published in the French journals, embraced the conclusions arrived at by the commission, whose conviction of the practicability and expediency of emancipating the slave population in the colonies of France, was evinced by recommending to the adoption of the French chambers the project of a law framed for the accomplishment of that object. To the extensive experience afforded by the labors of the English government in the same field of philanthropic action, the commission devoted the most patient study and investigation. Its testimony is unqualified as to the success of English emancipation, to an extent surpassing the expectations of its most sanguine friends, in promoting the amelioration, physical, and moral, of the colored race, and the rapid advancement of its municipal associations, in all the characteristics of well-ordered communities.

But the labors of the commission have resulted in still further develop ments. M. de Broglie has not only told nothing but the truth; he has also told the whole truth. The interest excited by this experiment on the condition of the blacks, was not permitted to exclude a lively solicitude for the white proprietors, or a proper estimation of the importance of maintaining in its prosperity the sugar production in the colonies, and of preserving the navigation therein involved.

The report proves that the planters in Jamaica and Trinidad, have less reason than the blacks to congratulate themselves on the results of emancipation. They have been compelled to pay dearly for the labor of their former slaves. Nor could they, even at the highest wages, always procure as many laborers as their occasions imperiously demanded. With increased outlay, they have reaped a diminished harvest; and the cultivation of their plantations, once so flourishing, has in many cases ceased to be profitable.

This unhappy state of things, according to the analysis of his report which we have before us, M. de Broglie imputes to the prejudices of the planters, and to their senseless exactions,—senseless, because they have the law against them, the law all powerful where floats the English flag. He shows that vanity, arrogance, and want of tact, have contributed more than everything else to bring upon the planters the misfortunes and embarrassments of which they complain. Common sense would have told them that their interests demanded the exercise of liberality, of kindness in word and action, in order to prevent their slaves, on the day of their enfranchisement, from abandoning the places wherein they had been subjected to restraint. On the contrary, they are represented as having manifested a disposition to impose on the blacks, as having adopted a system of disingenuous treatment characterized by malicious trickery in their intercourse with the latter, ever advancing pretensions which were unsustainable and which the blacks knew to be so.

The vexatious pretensions, superadded to exactions and trickery, excited first the distrust, and subsequently the resentment of the blacks. The missionaries, their ardent and indefatigable protectors, soon taught them, that it depended on themselves to assert their freedom, and break the yoke which was still held suspended over their heads. These devoted men, who labor unceasingly to promote the elevation of the colored race, with a zeal which deep religious feeling only could inspire, effected for the blacks the purchase, at low prices, of uncultivated lands, whereon the labor which then began to be applied, in a brief time, produced everywhere free establishments, villages of blacks formed as it were by enchantment, and which the authorities of the islands are encouraging, because they are found to conduce a good order and wholesome morality. Even the queen of Great Britain has not disdained to honor with her name, one of these creations of liberty.

The blacks living in their own houses, cultivating their own lands, whence they derive, with moderate labor, more than their necessities require, convert the surplus of their productions into money, wherewith they themselves, are enabled to employ laborers, and embark in a competition with the planters, which the latter have found to be seriously detrimental to their interests. The consequence of this state of things is a great improvement in the condition of the laborers, whose wages are greatly increased, and who, instead of being crowded together in the miserable huts where the slave families once kenneled, are lodged in elegant cottages, which attracted the admiration of Captain Layrie, whom the French government despatched on an exploratory mission to the English colonies. They have no longer occasion for remonstrance respecting the quantity or quality, of the food with which they are supplied; their former masters are too happy to furnish them with whatever they may choose to demand. They seek to tempt them with dainties, and are said to have imported from Europe articles of luxury, deemed fitting to provoke the appetites and to flatter the vanity of the blacks. The revolution in the social system has been complete, and the enfranchised slaves impose laws on those who were once their masters.

Such are some of the difficulties and embarrassments which have resulted from slave emancipation, in these islands where labor is comparatively scarce, and where large tracts of uncultivated land can be purchased at a low price. At Barbadoes and Antigua, no such difficulties were experienced. There the blacks are said to have received the benefit of liberty in all its plenitude, and their masters to have suffered no consequent inconvenience. In the island of Antigua, (whose legislature, deeming the apprenticeship superfluous, granted absolute freedom at the outset,) comparing the sugar crop of the first seven years of freedom, with that of the last seven years of slavery, instead of the diminution which returns of the aggregate production in the English islands exhibit in the proportion of one-fourth, there was an actual increase in a like proportion. This island being very small, says M. de Broglie, all its tillable soil was appropriated, and under cultivation, and it was impossible for the blacks to procure lands for their own use at a moderate price. To secure a subsistence, they were compelled to offer their services to the planters. Capitalists and laborerc found themselves on a footing of reciprocal dependence. They bargained on terms of equality. A fair rate of wages was agreed upon, and agriculture was prosecuted as theretofore, and more successfully than ever before, inasmuch as the labor of a free man, working under the impulse of moral necessity, is more productive than that of a slave constrained by physical force.

Barbadoes, placed in like circumstances, has experienced similar results.

In view of these facts, the report of the French commission presents a system of measures, calculated to protect the planters in the colonies of France, from the embarrassments above described. That which nature has effected for Barbadoes and Antigua, the commission proposed to effect by law for Martinique, Guadaloupe, and Bourbon, with their extensive tracts of uncultivated country, and for Guiana, large as a realm and almost everywhere tillable, but possessing a population of less than thirty thousand souls. It proposes to reconcile the interests of the mother country and the planters, with the grant of freedom to the slave, by denying to the latter the right to acquire real property, till such time as his employment of that right shall consist with the convenience of the former.

For the space of five years, to date from his emancipation, every enfranchised slave will be required to reside in the colony where he was emancipated. During this period, commencing with 1852, he will be permited to select any occupation in which to engage, and the employer whom he will undertake to serve. He will have a voice in the settlement of the conditions, and clauses in his contract of service. The maxmium and minimum of wages will be determined each year by decree of the governor in council.

The salutary operation of this system is proposed to be guarantied by a judicious code of regulations, preventive and penal, extremely simple and easy to comprehend. The blacks who neglect to conform themselves to the requisitions of the law, will be consigned to disciplinary work-houses. Those who cannot obtain employment of private proprietors, will be hired to labor by government.

From the St. Augustine News, July 15.

FLORIDA.

EMIGRANTS—SOUTHWARD BOUND.—This city has presented quite a lively appearance within the last week. Almost every day brings the hardy pioneer, wending his way South, in quest of land. Indian river and Lake Worth, from present appearances, are destined to be places of considerable note.

Correspondence of the News.

INDIAN RIVER, July 3, 1843.

This noble sheet of water is now constantly whitened by the sail of the emigrant in pursuit of land, and the stillness of its solitude broken by the splash of the oar, and the merry songs of the boatmen. At night, the camp-fire of the adventurers is kindled on its banks, preparation is made for the evening meal, and amid conversation and laughter, the toils of the day are lost in sleep. Refreshment ensues, and the morning finds them on their way, vigorous in frame, and sanguine in spirit.

Game abounds on its banks—the deer break through the dense growth on the margin of the river and gaze upon the visitor—the curlew give their short whistle, and wing their flight from the near approach of the intruders; and the wild ducks, quietly feasting on the grass, take note of your approach, and remove, perhaps, to a spot more secure. Splash, splash, goes the water—that's the mullet jumping at the prospect of being caught by you, or, perhaps, exercising its utmost activity to escape a hungry bass. If you are furnished with a harpoon, or any barbed piece of iron, why you supply your voyage with fresh fish every day, and thus progress until the desired spot is found.

Oysters are the staple of the stream—banks are as numerous as though an improvident legislature had created them, although they never suspend payment, or protest a draft for want of funds. The lands north and south of Fort Pierce are rapidly filling up—and thus far, with the exposure of boating, felling timber, planting, and the thousand troubles of an emigrant's life, every man is in the enjoyment of the best of health—doctors being at a discount, and forming the least useful article upon the river.

The active emigration above described, has been produced by unnatural stimulus applied for the benefit of *slavery*, at the expense of the nation. It cannot therefore be regarded by any friend of humanity, or of the whole country, with any sentiment but sorrow and indignation.

From the Buffalo Commercial Advertiser.

INSANITY AMONG COLORED PEOPLE.

Some weeks since, the Southern Literary Messenger, published at Richmond, Virginia, contained an article upon the prevalence of insanity among free colored people. The article was based upon the returns of the late census, according to which, it appears that of the white population of the United States, one in 978 is insane; of the colored population of the slave States and territories, (including slaves and free persons,) only one in 1605; but of the colored population of the free States, one in 143!

An enormous disproportion, and well calculated to excite speculation as to its cause. The attention of the Boston Daily Advertiser having been called to this subject by a correspondent, that paper says:

"It is evident that the whole hypothesis is founded in error—an error arising from a series of blunders in the returns of the census. Congress, in presenting the form of the last census, committed the absurdity of attempting to accomplish a great number of impossible things. By the mass of useless details which they required in the census, they not only greatly increased the expense and labor of the returns, but rendered an approximation towards accuracy hopeless. Among other things, a return was required of the number of white persons who are insane or idiots, distinguishing the number supported at private charge, from those supported by the public; and a like return of black persons, insane or idiots, with the like distinction of the manner in which they are supported. Blanks were furnished to the several officers, ruled in columns set apart for the various classes of persons to be returned. In the multiplication of classes prescribed by these forms, the general description of colored persons at the head of several of the columns, was often overlooked by the agents who took the census; and in many of the returns, the number of insane and idiots, as well as of blind persons, was placed indiscriminately under the head of either white or colored persons. A moment's inspection of the official abstract of the census, will satisfy any one, that it is not necessary to go any deeper than this, to account for the remarkable prevalence of insanity among the colored people of the free States. It exists only in the error of the census.

To prove this, it is only necessary to state a few facts. The number of free colored persons insane and idiots, returned in the census for the State of Maine, is ninety-four, or one in fourteen of the colored population of the State. Of this number, sixteen are returned as of the county of Oxford. On turning to the population return of Oxford county, we find the whole number of colored persons in the county, of all ages and both sexes, is but eight. If we believe the census, therefore, there are twice as many colored insane persons in Oxford county, as there are colored persons altogether. The number of colored insane and idiots in the county of York, is returned at thirteen; and of this number, eleven are returned from towns in which, according to the population return, there are no colored persons, and the other two, from a town in which there is but one colored person. The return for Cumberland county shows nine colored insane and idiots, six of whom are of the town of Scarborough; yet the same census shows that in Scarborough there are no colored persons. For Somerset county, ten colored insane are returned; of which number, nine are returned as of towns in which another part of the census shows that there are no colored persons.

Similar examples may be quoted from the census of New Hampshire, Massachusetts, and other States. For example, five insane blacks are reported for Rockingham county, three of whom are reported as of towns in which there are no blacks.—The same is true of six out of eight insane blacks, returned for Grafton county. In Massachusetts, four insane colored persons are reported as of Plympton; but the number of colored persons in Plympton is reported to be two. The number of colored persons insane and idiots, returned in Massachusetts, is two hundred; of whom one hundred and seventy-three are maintained at public charge. Of these, three at private charge, and one hundred and thirty-seven at public charge, are returned as of the county of Worcester, and one hundred and thirty-three of the latter of the county of Worcester. These one hundred and thirty-three insane persons in Worcester are of course the tenants of the Lunatic Hospital in that town—it being the whole number of insane persons at public charge returned for Worcester, the column for a return of white persons being blank. Two other colored insane persons are returned for Stirling, and two for Leominster, and yet in neither of those towns are there colored persons.

It is unnecessary to give further examples, as these are enough to show that the census is evidently erroneous in this particular; and the manner in which the errors were committed, we think, we have sufficiently accounted for above. Being thus accounted for, these errors should not throw any suspicion upon the general accuracy of the census, where no special reason can be assigned for supposing that mistakes may have been committed. There are doubtless other items injudiciously introduced into the census, the accuracy of which cannot be relied upon as the foundation of a new theory."

From the Emancipator.

MR. ADAMS AND GOVERNOR SEWARD.

During his recent tour through New-York, Mr. Adams was received by an immense concourse of citizens at Auburn, where he was welcomed by Governor Seward, in an exceedingly felicitous and eloquent address. We have room only for the closing paragraph of Governor Seward's beautiful and appropriate speech. After recounting and commending the numerous services which Mr. Adams had rendered his country in the various public stations he had occupied, and the respect which was felt for him on this account, Governor Seward concluded as follows:

"But your claims to the veneration of your countrymen do not end here. Your predecessors descended from the chief magistracy to enjoy in repose and tranquillity, honors even greater than those which belonged to that eminent station. It was reserved for you to illustrate the important truths, that offices and trusts are not the end of public service, but are merely incidents in the life of the true American citizen; that duties remain when the highest trust is resigned; and that there is scope for a pure and benevolent ambition, beyond even the presidency of the United States of America.

"You have devoted the energies of a mind unperverted, the learning and experience acquired through more than sixty years, and even the influence and fame derived from your high career of public service to the great cause of universal freedom. The praises we bestow are already echoed back to us by voices which come rich and full across the Atlantic, hailing you as the indefatigable champion of humanity—not the humanity which embraces a single race or clime, but that humanity which regards the whole family of man. Such salutations as these cannot be mistaken. They come not from your contemporaries, for they are gone. You are not of this generation, but of the PAST, spared to hear the voice of POSTERITY. The greetings you receive, come up from the dark and uncertain FUTURE. They are the whisperings of posthumous FAME—fame which impatiently awaits your departure, and which, spreading wider, and growing more and more distinct, will award to JOHN QUINCY ADAMS a name to live with that of WASHINGTON."

The audience expressed their sympathy with this address, by long and enthusiastic cheering. The reply of our great citizen was in his usual happy vein, and was loudly and repeatedly cheered by the concourse around him.

THE COLORED CONVENTION.

NEW BEDFORD, 8th mo. 14th, 1843.

Pursuant to previous notice, a public meeting was held on Friday evening, August 11th, at the Third Christian Church, to take into consideration the subject of sending delegates to a national convention of colored people, to be held in the city of Buffalo, on the third Tuesday of the present month.

The meeting was called to order by Wm. Berry. John Baily was chosen chairman, and Wm. Serrington, secretary.

The following preamble and resolutions were offered by Nathaniel A. Borden, and ably sustained by the mover. After a full and patient hearing on both sides of the question, the resolutions were passed with but two dissenting voices:

Whereas, we believe that to know the condition of the nearly 400,000 nominally free colored people in these United States, a convention like that proposed to be held in Buffalo the present month, is not necessary; because we believe that every day's experience shows us most plainly, that no matter where we are located, our condition is one and the same thing, a universal proscription on account of color, growing out of the infernal system of American slavery; because we believe that to *know* the evils under which we are suffering, is not to cure them, and that the only cure for the evil which is the effect, is to do away the cause, which is American slavery; because the convention does not propose any measures to reach the cause of the evil; because it is exclusive in its character, calling only on colored men; because we believe it is a useless waste of time and money, both of which, if judiciously expended in diffusing throughout the land the principles of anti-slavery, would sooner bring about a more desirable state of things, and do much more to ameliorate the condition of the *bond* and free in our land; because we believe that measures are *now* urged by the friends of freedom, which, if properly encouraged by the colored people, in common with the white people, will ultimately do away the necessity of calling conventions, either by or for the especial benefit of the colored people. Finally, because, bound as we are, by indissoluble ties to our down-trodden, enslaved brethren, our condition can never be materially altered while 3,000,000 of them remain in the condition of goods and chattels; therefore,

Resolved, That for each and all of the above reasons, to which may be added the fact that many of the prominent movers in this scheme are men who, a few years since, in a time of trial, basely deserted the true friends of the slave, (and, consequently, the slave himself,) and went over to the ranks of new organization; we, therefore, for want of confidence in them, are not in favor of the convention.

Resolved, That we believe the proposition to establish an organ for the colored people, is an old story, revived in order to gain support for a sectarian paper, the organ of a clique, who are seeking their own especial benefit, as was the fact in the case of the Colored American.

Resolved, That we would recommend the 50,000 colored people in the State of New-York, to remember their brethren in bonds, by first doing something for the support of the "National Anti-Slavery Standard," that unwavering advocate for and organ of the colored people, an organ which, while it fearlessly asserts the rights of the free colored man, does not forget the millions of *enslaved* colored Americans.

Voted, That the proceedings be published in the Liberator.

JOHN BAILEY, *Chairman.*

WM. SERRINGTON, *Secretary.*

The editor of the *New-York Tribune*, in an article referring to the above mentioned convention, and to one of its objects, the reclamation by colored men of the right of suffrage, speaks slightly of such means of improving the condition of the colored race, and approvingly of the colony in Ohio. We do not recollect to have seen any account of that colony in the *Tribune*. The following is the conclusion of the observations of the Tribune:

What the colored people need is not so much power as self-elevation—not so much better manners and greater consideration from the whites, as greater respect for and confidence in themselves, based on substantial grounds. So long as they remain pretty generally boot-blacks, tavern-waiters, clothes-scourers, &c. from seeming choice; the right to vote, will be of precious little account to them. But let them as a class step aside from those who insult and degrade them, and like a small band of them in Ohio, buy a tract of land, which shall be all their own, and go to work upon it clearing, building, farming, manufacturing, &c., and they will no longer care much that those who are of baser spirit, though with whiter skins, refuse to consider them men, and admit them to the common privileges of manhood. We see no plan of elevating them half so certain or so feasible as this. There is land enough to be had cheap, and they are not without means. They would be awkward at first, and need instruction; but a resolute spirit conquers all difficulties. They need not go to Liberai, nor to Canada; they can buy a township in almost any state for $2 per acre—probably less. We believe one such undertaking as this would do more for them than ever so much right of suffrage.

From the London Chronicle.

THE IRISH PROTESTANT CHURCH.

The Church of Ireland is an institution for which, in the words of Mr. Macaulay, no one argument can be found in the ablest defenses of Church establishments, which have been put forward by their most powerful and uncompromising advocates. "It is a Church," says Burke, "from which the great body of the people do not partake the least, living or dying, of instruction or consolation." The mere statement of what the institution is, is in itself its condemnation. "The Church question," says Mr. More O'Ferrall, "may be be disposed of in a very few words. There are seven hundred thousand Protestants in Ireland. There are eight millions of Roman Catholics, and the revenues of the established Church are about £590,000 a year. These few words contain all that can be said on the question." The Church of Ireland, as compared with the number of its professors, is the richest upon the face of the earth. The country where it is established, is among the very poorest. Compare it with Catholic Belgium, or Presbyterian Scotland, and then judge of the wisdom and the justice of our present government, in declaring their solemn determination to uphold this establishment, in all its gorgeous and offensive dimensions. The Catholic population of Belgium amounts to four millions. In no country is the Catholic Church maintained in greater dignity or splendor. Were it endowed on the same costly scale as the Irish Church, its annual revenues would amount to £3,540,000. Its actual revenue does not exceed £130,000. There are one million six hundred thousand members of the established Presbyterian Church in Scotland. Were the State to supply the spiritual wants of the Presbyterians as lavishly as it does those of the Irish Episcopalians, the expense of the Scotish Church would be about £1,400,000 a year. Its actual cost is not £270,000. Such is the condition of the Church of Ireland, as compared with that of other countries, Protestant as well as Catholic. There is but one other fact wanting, to exhibit in the broadest light, the glaring absurdi y, as well as rank injustice of the present system, and that is, that as a means of advancing Protestantism it has been, by the confession of all, an exemplary failure. Mr. Macaulay has met the question boldly. He thus describes the baneful effects of maintaining the present system:—

"One subject I must speak of—the situation of the two churches, with relation to each other. Without any advice from an honorable member I should carefully have abstained from aspersions upon the characters of individuals, and from expressions as to the institutions which might be considered abusive or scurrilous; but let any gentleman take any of the celebrated defenses of the establishment, whether by its greatest, ablest, and uncompromising advocates, Warburton or Paley, or by names of smaller note, and if he can make out anything like a case in favor of the present Protestant establishment in Ireland, I will at once give up the question, [hear, hear]. Is it not the plain and great object of a Church to instruct the main body of the people? Is it not its first duty peculiarly and emphatically to instruct the poor? [cheers.] If any person attacked the church establishments of England or of Scotland, would not its vindication at once be rested upon the point which, above all others, contrasts it with the church establishment of Ireland? [hear, hear.] Is not the whole evil of the voluntary system to be found in the present state of religion in Ireland? Does not Hume tell us, in a passage quoted on a former evening by the honorable member for Bath, that it is of the highest importance to the State to connect itself with the priesthood, who teach the great mass of the people, which priesthood might otherwise exercise an influence dangerous to the civil power? Can anybody deny that the evil of a want of connection, exists in the highest degree in Ireland? [hear.] If, then, your Protestant church in Ireland possesses also all the evils of the voluntary system, is it not something strange and startling to be told, that it is an institution sacred and inviolable? [cheers.] The arguments seem to resolve themselves into this:—That six or seven millions of Roman Catholics are compelled, in the year 1843, to acquiesce in the degradation of their own religion, and submit to the Protestant domination of one million."

From the Boston Courier

COCHIN CHINA.—PERSECUTION OF ROMAN CATHOLIC MISSIONARIES.

The following interesting account comes from a respectable source. Early in April last, the French corvette Heroine, Captain Sevegne, arrived at Singapore, from Cochin China, having on board five French missionaries, who were rescued from a cruel death by the interference of Captain Sevegne. They had been imprisoned for two years, awaiting the execution of the sentence of death, which was delayed, (thus giving time for the arrival of the Heroine,) only by the energetic remonstrance of our consul at Singapore, Mr. Balestier, who is ever ready to relieve the distressed, whether they are foreigners or countrymen: having heard of the capture and imprisonment of these missionaries, who would, as he well knew by precedents, most certainly suffer a horrid death, he immediately sent for the mandarins of some ships belonging to the King of Cochin China, then lying in the port of Singapore, and with whom he had friendly intercourse on former voyages, and told them, through their interpreters, to make known to the king on their return, that if he presumed to inflict such tortures on these unfortunate victims, as he had on others, who had fallen into his hands, he might be sure his cruelty would be visited with most exemplary punishment, by the king of the French, who, as well as other heads of the governments in Europe and America, would not permit such barbarity to be practised toward their people.

The consul's message was faithfully delivered, for on several requisitions of the mandarins, to execute the sentence against the prisoners, the king ordered inquiries to be made as to the truth of the story told by the mandarins who had returned from Singapore; and, on having it repeated and re-affirmed, a farther delay was allowed. As it very fortunately happened that the government of Bourbon had, by this time, heard of their detention and peril, the movement of the consul in their behalf was carried out with signal success, for the ship above named, was ordered to proceed at once to Macao, for farther information, and subsequently arrived at Slue, the capital of Cochin China, when, after a protracted negotiation, the king found that Captain Sevegne was determined to save his countrymen, or inflict severe punishment for their detention and sufferings, he gave them up and delivered them on board, although, during the whole time of communicating with Captain Sevegne, he denied having them in his possession.

The missionaries had heard of Mr. Balestier's declaration to the mandarins, soon after the return of the ships, through some of the native youth, their pupils, to some hundreds of whom they were required to teach the French language while awaiting their execution; and when, on the day previous to their release, a list of names was presented to them, inquiry was made whether they were therein named, and they then had reason to hope that deliverance was at hand. Their hopes were speedily, and to their unmixed joy, as may very readily be supposed, confirmed, and made a most pleasant certainty, by finding themselves on board the Heroine, and thus once more under their national flag, and in security under its protection.

Soon after arriving at Singapore, they all went to the house of Mr. Balestier, to thank him, who, under Providence, had been the means of saving their lives, and ascribing their deliverance from a death of torture to his well-timed message to the king. They then sailed for France, and on her arrival will give government such information as will, it is hoped, put an end to such infamous practices on helpless missionaries, whose only transgression was perseverance in their duties without the consent of the King; a transgression, which surely could afford no excuse for such a terrible retribution—terrible as it must have been, according to the following account of the diabolical means resorted to, in putting prisoners to death, as related by these unfortunate Frenchmen, who so narrowly escaped themselves.

Three Siamese officers, who were invited to come over under the pretense of adjusting some differences between the two countries, on complying with this request, were no sooner within the territory than they were bound, carried to Slue, and thrown into prison with the missionaries. A mock trial was then gone through with, and they were sentenced to death. On the appointed day, they, with their fellow prisoners, were taken from the prison, and told that the time of execution had come. They were then all carried to an open square, where the missionaries were so placed, as to have a full view of the scene that followed, and through which they then supposed they were soon to pass.

The three Siamese officers, poor wretches, were tied to a post, when the executioner began his fearful work on all in turn, first by gathering up and cutting off the eyelids—then the tip of the nose—then the lips—the chin, and so on, until every toe was cut off, inflicting in all thirty-two wounds. Two died under this dreadful operation: the third survived it, until his throat was cut, and he was thus relieved from his dreadful agony.

After this, the missionaries were taken back to prison, unharmed, as it appears, from the hesitation shown by their persecutors, that after the warning voice spoken through the mandarins, first referred to the king did not dare to carry out the sentence.

From the Albany Evening Journal.

ANTI-SLAVERY CONVENTION.

Mr. Editor—As I think you have unintentionally done injustice, in some of your former notices, to a very respectable class of fellow-citizens, I beg that you will permit me to say a few words in their vindication, in relation to the "Anti-Slavery Convention" recently held in this city.

I attended two sessions of that convention, sir, as an auditor, not as an actor, being desirous of judging of their proceedings from my own observation, and not to be indebted for a knowledge of their doings to the insidious and false representations of the prejudiced and the hostile, or the pretensions and exaggerations of the self-interested and the adulatory.

On the forenoon of Friday last the audience was small, but very respectable; among whom I particularly noticed some young men of thoughtful and contemplative character. But few colored persons were present, and the assembly was graced by the presence of several members of the Society of Friends, both male and female, of this city, and from Massachusetts. On the evening of that day, the meeting was well attended, and a number of people of color were present. On both occasions, the proceedings were characterized by the observance of strict order, propriety and decorum, and the public speaking was good and of a liberal and elevated tone and spirit.

The discussion was on certain resolutions propounded at a previous meeting, similar in their character to those of the Rev. Dr. J. Angell James, of Birmingham, whose religious writings have been so extensively published and admired in this country; and which resolutions were recently offered by him at the great "World's Anti-Slavery Convention," in London, and passed at that meeting by general acclamation, viz: that *in our country the Church is the bulwark of slavery*; and that it is the duty of the clergy of all denominations to take a decided stand against it, on principle, as men, as Christians, and as evangelists.

The meeting was addressed principally by Mr. James Monroe and by Mr. Remond. Mr. Monroe is a young man, apparently of mixed blood, and a good and fluent speaker. Mr. Remond is as black as ebony, an educated man, of more than ordinary talent, and of great eloquence. Indeed, so much so, that *at times* he burst forth in strains of impassioned eloquence, worthy of a Channing or an Everett, and inferior only to the great orator of Bunker Hill.—The following is a faint sketch of some of Mr. Remond's remarks:—

"We do not ask you, brethren, to take our word in proof of the portraiture of *slavery* in the southern States of our Union which we draw: black as it is, it is far surpassed by the reality; we refer you to the statute-book of the slaveholder,—to the legislation of the slaveholding States. '*Legislation*,' as justly remarked by the calm and philosophic De Tocqueville, *stained by unparalleled atrocities; a despotism directed against the human mind*. Legislation which forbids the slaves to be taught to read or write; *and which aims to sink them as nearly as possible to the level of the brutes*'!!

"We point to the laws and municipal enactments of the southern States: laws which sanction the right of property of man in man! which warrant traffic in the souls and bodies of human creatures; which forbids the religious and moral culture of the slave; which debar him from all humanizing education; which doom three millions of human beings to worse than Egyptian bondage; which drive to shameless prostitution a million of females—for the institution of marriage is not known among the slaves, or not observed; laws which tolerate the sale and transfer of the son, white as himself, by the slaveholding father; and permit incestuous intercourse with the daughter; *because they are slaves*!! laws which tend to degrade to the condition of the brute his fellow man; and to incite and arm the oppressor to deeds of cruelty and bloodshed, by rejecting the testimony of the slave against the white man. *Such is the slavery of the South!* How is it here, friends and brethren, in Albany? The laws of the Empire State do not recognize domestic slavery; but do not the prejudice of color, and the slavery of circumstances exist in an eminent degree? Are all *freemen* equal here in the eye of the law?

* A brief examination of Scripture Testimony on the Institution of Slavery, in an essay first published in the Religious Herald, and republished by request, with Remarks on a Review of the Essay. By Thornton Stringfellow. Published at the office of the Religious Herald, Richmond, Virginia.

No! The outcast pauper with a skin not black, may freely exercise the right of suffrage, while the black man, however intelligent, and moral, and industrious, may not approach the polls, unless possessed of a stated amount of property! Why are there not more persons here to-day, to cherish and aid us in our benevolent and Christian course? Because they fear the opinions of men: they are the *slaves of circumstances:* they dread to do good!

"As Americans we boast of our freedom; as northern men, with stout arms, and resolute hearts, we exult in our liberty, *yet we are not free:*

'True freedom is, where no restraint is known,
That scripture, justice, and good sense disown."

"Let the most lion-hearted son of Massachusetts or New-York, dare, in Georgia or Alabama, or even in Carolina and Virginia—States arrogating to themselves the high attributes of independence, honor and chivalry—dare to announce, with the fervor and energy which animate and fire his generous bosom, the noble sentiments of Franklin, Channing, Jefferson, and Washington, on the subject of slavery, he will find that such sentiments, as well as the maxim of the preamble to the Declaration of American Independence—that "all men are created equal," are *there* deemed a practical lie,—an exploded theory; and the lamp-post or the bowie knife may interpose to tame his misguided phrenzy, and punish his impertinent philanthropy! *Can this be freedom?*

"How wonderful and inscrutable are the workings of the human mind, and the mystifications of human character! The third Presbytery of New-York recently, in solemn convocation, denounced *dancing*, declaring it to be *sinful*, whether in public or private, contrary to good morals, and such as to subject to church censure those guilty of so heinous an offense! And yet this very presbytery *resolved* that it was not necessary or expedient to express any opinion on the subject of *slavery!* In the forty-third year of the ninteenth century of the Christian era, an ecclesiastical assembly of educated men pronounce *dancing*, which from the foundation of the world has been considered an innocent and healthful recreation—SINFUL! but *slavery* TOLERABLE! The actual doom to civil and religious degradation and destitution, to moral and mental darkness and despair, of three millions of human beings—our fellow men—and countrymen—men for whom our blessed Saviour shed his precious blood upon the ignominious cross, as fully and as unqualifiedly as for the southern slaveholder, or the Presbyterian divine, is *not sinful*: oh, no! it is to be tolerated for the sake of federal harmony and political expediency! *Admirable consistency! Sublime and transcendental morals!*

"Well may the philanthropist exclaim:

'Thus man devotes his brother, and destroys;—
And worse than all, and most to be deplored—
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat,
With stripes, that *Mercy*, with a bleeding heart—
Weeps, when she sees inflicted on a beast!

And what man seeing this—
And having human feelings, does not blush,
And hang his head, to think himself a man!

Oh! I would not have a slave to till my ground,
To carry me, to fan me while I sleep—
And tremble when I wake, for all the wealth
That sinews bought and sold have earned.'"

From the Liberator.

"PENCILLINGS BY THE WAY."

It is a true source of gratification to the abolitionist, to find among the colored people of our country occasional instances of the indomitable energy of character, and steady perseverance of purpose, which enable them, despite the unnatural and inhuman prejudice which everywhere confronts them, to rise superior to their condition, and find a position of respectability and usefulness in society, which may well challenge the aspirations of the more favored white man. In all the success which attends our labors as abolitionists, there is not a more animating feature of it, in my estimation, than that which marks the slow but certain decay of prejudice against the colored man, and the evidence which everywhere meets our eye, that he is yet destined to shake off the dust in which he has so long been buried;—to sever the chain which has bound his body and mind for so many generations, and,

—— "uprising, take his place
Among earth's noblest race,
By right the first."

On my way, a few days since, from Providence to New Bedford, I took occasion to turn aside to pay a passing visit to an aged and highly-esteemed colored friend of mine, living in Westport, by the name of John Wayner, sometimes, by way of distinction, *reluctantly* called captain, he having owned and commanded a small vessel for some years. I found Captain Wayner at home on his farm, which by the way, is situated in the midst of a little colony of colored people on Westport neck, a naturally sterile soil, and most prolific in rocks and stones; but which, by unwearied assiduity and hard labor, such as all colored people have to adopt to obtain anything worth having, he and his noble family of boys, assisted by an excellent wife, have brought under a fine state of cultivation, and which promises at no distant day to vie with the best farms in the town. Captain Wayner has had many difficulties to encounter, from the spirit of prejudice, which has not left even this barren and almost isolated spot unvisited. His children were for a long time, denied access to the district school, on the same terms with the children of his white neighbors; but by uncompromising adherence to principle and his rights as a citizen, he has at length obtained for his childreu, an equal footing in the school; and they have well improved the opportunities thus offered. Their proficiency in the various branches of study, particularly in writing, arithmetic, and navigation, would do credit to children favored with much better opportunities; for most of their hours for study have been snatched from their interims of labor necessary to carry on the farm.

Captain Wayner is a nephew of the celebrated *Paul Cuffee*, the man who, from the abject condition of an African slave, became the enterprising and successful navigator of his own ships; and, by his untiring industry, accumulated a large property in ships, brigs, and real estate; who distinguished himself by the acquisition of a good degree of learning, and the use of uncommon tact as a merchant, visiting various parts of the world, and sustaining business relations of much importance with the first houses in Europe: and what was better, he devoted a large share of his possessions, and a long period of his eventful life, to the benefit of his injured race.

Among the constellation of noble names who have distinguished themselves as the devoted friends of mankind, by their enlarged benevolence and self-sacrificing labors, that of Paul Cuffee is undoubtedly deserving a high and honorable place.

On the occasion of the first settlement of the colony of Sierra Leone, and previous to the inception of the American Colonization Society, Captain Cuffee conceived that he might render important service to his degraded brethren in this land, by inducing them to emigrate thither; and for that purpose he made several voyages to that colony, to obtain information of its resources and prospects, for their benefit. He then fitted out an expedition, mostly at his own expense, and with his own ship, carried thirty-five emigrants to the colony, at a sacrifice to himself of over four thousand dollars. Though undoubtedly misjudged, the zeal he displayed in this undertaking, and his affectionate regard for the welfare of his suffering race, were worthy of all praise. On several of his voyages to Africa and Europe, Captain Wayner accompanied him as his mate; and he relates many thrilling adventures and incidents of those voyages, which illustrate the shrewdness of Captain Cuffee in avoiding difficulties, and in the management of his business affairs at sea and on shore.

Captain Wayner relates an interesting account of a trip which he made a few years since to Wilmington, North Carolina. He carried an assorted cargo, for purposes of trade. The crew consisted wholly of colored men, his own neighbors. On their arrival at Wilmington, the greatest possible curiosity was manifested to know from whence they came. On being told that they were from Massachusetts, the inquisitive spectators who came down to see them, were seized with astonishment—they saw no *white man* on board. They were asked if they followed the shore along to find their way, and many other simple questions; but on being told that they pursued the ordinary track, and came *across lots*, and used the same means that others do to navigate, they were filled with wonder, and nothing would satisfy their incredulity but the exhibition of their log-book, and a specimen of their daily reckoning. Such an example of profound learning on the part of colored people, they seemed never to have conceived of, and so impressed with the circumstance was one slaveholder, that after examining all parts of the vessel with scrupulous care, and asking questions enough to satisfy him that they had really been out of sight of land, and found the shore again, that he declared his willingness to liberate all his slaves, as he was now satisfied that they were really men, possessed of like faculties with the white people.

Whilst in Westport, I also had a very pleasant interview with Captain Pardon Cook, who married a daughter of Paul Cuffee. Captain Cook is the only colored man, so far as we know, who enjoys the distinction of commanding a whaleman. Captain Cook is not obnoxious to the charge of being indebted for his abilities to any white blood he possesses, for few are darker than he. He has performed three voyages from Westport, as master, and in every instance has succeeded in making good voyages; better than any other vessel from the same place, considering the amount of capital invested. In May, 1841, he sailed on the same day with the bark Champion, of 240 tons, both to cruise on the same ground. His brig, the Elizabeth, was only 107 tons, and manned three boats. The outfit of the bark was about $15,000, whereas his outfit was only about five thousand dollars. Captain Cook returned in just one year, with 290 bbls. oil; the bark was absent 16 months, and brought 340. It is easy to calculate which made the most money. He has invariably given satisfaction to owners and crew—has never been troubled with mutiny, or other serious disorder among his men, and has always returned with the same crew with whom he sailed—a circumstance of which few whalemen can boast. On the 22d of June, Captain Cook sailed on his fourth voyage, in the brig Juno, of Westport, having one of his white neighbors for his mate. Hitherto, his voyages have all been made in brigs. We presume a few more trials will so far convince the public of his ability and trust worthiness, that he will be thought capable of managing a *three masted* vessel.

The ship Adaline, of New Bedford, which sailed on the first of June, for the Pacific ocean, had colored men for the first and second mates. George Blain is the name of the first mate. The name of the second is not remembered. The brig Anawan, of Mattapoisett, a whaler, also, has Amos Haskins, a colored man, for mate.

I give these facts as encouraging instances of the rising character of the colored people, when placed in circumstances favorable to the development of their faculties—and for the purpose of encouraging the abolitionists to labor more assiduously for the overthrow of the accursed prejudice which grinds them to the earth.

And to the hater of the colored man let me say, how malignant and fiendish is that spirit which you cherish towards your equal brother! How hateful must it be in the sight of a holy God, who made all men after His own wisdom, and who loves the works of His hands. If the colored man may command ships successfully on the ocean, may he not, with honor to himself, prosecute enterprises of business on land? If men refuse not to associate with him on terms of equality and friendship on the deck, or in a cabin of a ship at sea, and trust their lives and untold wealth in his hands, why should they shun him on the land? If he may expose his health and encounter every danger on the sea, to enrich the merchant, that he may build him palaces on the land, or erect him houses in which to worship God, how shameful—nay, how worse than barbarous, that he should be turned away with indignation from the hearth, or assigned a degraded place in the professed house of worship! O Prejudice, thou fiend of the pit, heaven speed thee back to thy native darkness!

E. SMITH.

JOHN QUINCY ADAMS.

The annexed remarks by a correspondent of the New-York Tribune, respecting Mr. Adams, strikes us as very proper. We trust that Mr. Adams may rejoice in his age for twenty years at least to come.—*North American.*

"I notice some editors kindly reminding John Quincy Adams of his old age, and the probability that he will not live much longer—lamenting, with much apparent disquietude, the approach of the mournful event which will deprive the nation of his services. Now, however well meant, surely these gratuitous observations are ill-timed. Mr. Adams, no doubt, is as familiar with such subjects as they are, and for aught any one can tell to the contrary, may outlive his prompters half a score of years. What if he is seventy-five years of age—may he not live till he is ninety-five? John Wesley, to quote an example, lived and labored, read, rode, and preached nearly every day of his life from 4 A. M. to 10 P. M. till ninety-eight, and went down to his grave mentally as vigorous as ever. Other instances of like lives and performances suggest themselves, but this will suffice. Temperance and exercise will do wonders. The old hull may carry the engine twenty years yet—I hope it may. I may mention in connection with this, that petitions, extensively signed, are in circulation, inviting the "old man" to pass through this city on his way to Cincinnatti."

We have a thought in our mind, so strongly impressed that we have almost determined to step round to the office of the Courier and Enquirer, and ask permission to let it out. It is to bring out JOHN QUINCY ADAMS, as a candidate for PRESIDENT! Glorious old man, what a noble President he would make! His former administration is now universally regarded as the golden age of the republic. Why not call the golden age back again? We mean not the "golden age," according to the Bentonian definition—receiving its name from peices of base metal. But an age of official honor and integrity, and of prosperous repose to the people. The great argument urged now by Mr. Van Buren's friends, why he should be elected, is, that he has served but four years, at the end of which he was defeated. Just so was the fact with regard to Mr. Adams. Added to which is the other and far weightier argument, that he has a thousand other and higher qualifications for the office which Mr. Van Buren has not.—*N. Y. Com. Adv.*

From the Liberator.

SAD CASUALTY IN THE EDITOR'S FAMILY.

With much pain, we learn by a letter from Mr. Garrison, that during the latter part of last week, a serious misfortune befell his family. When riding in a wagon in Northampton with a part of them, he drove the horse down to a watering-place by the roadside, and after getting out of the wagon and hitching up the bridle, he attempted to turn the horse into the road again; in doing which, the wagon made too short a curve, tipped and threw his wife, her mother, and one of his boys, into the mud and water. Mr. Garrison got them all up as soon as he could, when he found his wife's arm fractured, her mother's hip dislocated, and his son badly bruised. Assistance arriving, they were conveyed home, and at the last accounts, though suffering much pain, they were as comfortable, through the kind offices of friends, as circumstances would admit.

Communications.

AN EXAMPLE.

The following letter has just been received. We earnestly commend it to the friends of the American society, and beseech them to bestir themselves after the manner of our friend Nathaniel Barney. We *know* that it is practicable to pay every cent of our society's debt, within thirty days. Are there not two hundred persons in this wide country, who can "do likewise?" For ten laborious years has anti-slavery been cultivating the moral soil of the North; and can we not now, in such an emergency as the present, harvest the sum of three thousand dollars? AWAKE, friends of freedom! Read Nathaniel Barney's letter, and bestir yourselves in the work of justice.

—

NANTUCKET, 8th mo. 30th, 1843.

DEAR FRIEND:—I send a check for $20 for the following application, viz: For my own subscription, in advance, for the Standard, $2; copy to Benjamin Barney, Weedsport, $2; two others, which I distribute, $4. For the dollar pledge, N. Barney, Eliza A. Barney, Joseph S. Barney, and Sarah S. Barney, Nantucket; Benjamin Barney, Sarah Barney, Samuel Barney, and Eliza Barney, Weedsport, N. Y.; and the balance a donation to the Standard.

I perceive by an advertisement, that the wants of the society are pressing. I hope our friends will do what they can in the liquidation of the debt of the society. It ought to be paid. I like the one dollar subscription, and if this were carried out generally, it would, perhaps, be sufficient. But one says, a dollar is so trifling that it can avail but little, and he omits forwarding; another says the same, and thus the operations of the society, and its instrumentality are, in a measure, suspended. I am willing to hand something, and I do it as readily as I would hand to one of our ministers, whose necessity called for my aid, that he might travel, as an instrument in the diffusion of light and truth, among the people; and the *principle* is very similar in both cases.

Now, the anti-slavery instrumentality is very important. I see its results every day, and I rejoice therein. I felt, when the Latimer case was brought to my very doors, that I had something to do in the cause of human freedom. When I stood over George Latimer, in the court house, in Boston, and saw the bands of iron put around his wrists; when I beheld him look upon me, and by my dress determine, as he evidently did, that I was a member of the Society of Friends—when I saw the tear start in his eye, in recognition of *one* in the crowd, whom he had a right to regard as his friend—when I remembered that *for no cause whatever* he was in bonds, and in chains—that he was as much entitled to protection, as the judge on the bench, unless the declaration that all men are created free and equal &c." is a mere flourish of words—when I remembered his wife and child, from whom he had been forcibly separated, and that there are those in high places, pleading for the inviolability of another doctrine, also the result of human legislation, in direct contravention of the Divine injunction: "Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee;" and moreover, when I remembered that George Latimer represented more than two millions of human beings, who were bleeding and writhing in bondage, and upon whose offspring all this accumulated suffering was entailed; that every *Christian* denomination in our land, in effect, defended the institution of slavery, either by a *direct* participancy, or by the fellowshipping of those who were its participants—who bought and sold even their brethren in the Church, upon the auction block, and who thus legitimatized an institution which John Wesley declared to be "*the sum of all villanies*"—an institution which is not only "full of murder and adultery, but which is substantially a piracy upon man." I say, when at that moment, in a "*Court of justice,*" I considered these things, and "the thousand nameless ills, which one incessant struggle render life, &c." I felt that *I* had *something* to do; and that however much some others might feel that *they* had *nothing* to do, their inattention was no excuse for me. I felt that, if a *single member* of my family were subject to the condition of the bondman; nay, if a member of the Society of Friends were subject to it; nay, if a member of the island of Nantucket, were subject to it, I should think that the pulsation of justice, humanity, and religion, had ceased in the heart of that man who could ask me not to raise a voice against the aggression, nor to join with those who were laboring for the enfranchisement of the sufferer, by awakening an interest in his behalf, which needed but to be awakened for his redemption. It was a noble resolution which W. L. Garrison proclaimed, in the first number of the Liberator, viz: "I will speak upon slavery, and I will be heard." He has spoken, and he has acted, and the blessing of the most High has rested upon his efforts. "The sword of the Lord, and of Gideon," has achieved much, and to Him let the praise be given. Public opinion is being chastened and purified, and an evidence hereof is apparent, in the fact, that a slave can *no more* be taken on the soil of Massachusetts. But I had no idea, when I took my pen, of writing to such an extent. Thy assured friend,

NATHANIEL BARNEY.

PASTORS AND CHURCHES.

August 14th, the Norristown convention met, and had four sessions on that and the following day. Two hundred delegates enrolled their names. Many were present who were not enrolled. Good order was observed in the house, and no riotous or unfriendly manifestations without. Spirited resolutions were offered and amply discussed. The chief speakers were, Aaron, Earle, Mott, and Burleigh. Others took part, and more would probably have been heard, but for the presence and promptitude of distinguished ones.

Has not the time arrived when reformers may excuse themselves from announcing the popular speakers who are expected to be present at a coming meeting? Is it too early to inquire why this is done? Every good cause should have all the aid which can be procured for it. Defending great principles, and urging their practical adoption, are most important instrumentalities; they are indispensible; but is there not a tendency to excess, to perversion, everywhere? Some one has said, "that immediately after applying the spur, the equestrian should hold on to the rein." An imagined case may serve for exemplification. A. B. is a celebrated speaker in the ranks of reform; his logic is unanswerable, dignified, impressive; his rhetoric ingenious, persuasive, thrilling; his attitudes natural, illustrative, graceful; his articulation distinct; his voice sonorous and musical; but better than all, he is a conscientious philanthropist, who *feels* that there is a "woe be to me," if he neglects his duty. If this ideal of excellence had a tangible existence, he could not alone be responsible in any field of reform. He must do his own work; others must do theirs. He feels intense interest in the promotion of the cause; he knows that much is expected from him, and he observes, with sorrow, the inactivity of the mass, and instead of urging them to the faithful performance of their respective parts, may he not labor as if the whole devolved upon himself? And in his exercise, may he not chance to make a wrong estimate of himself and his cosdjutors? It fares worse with them. In their excessive admiration of him, their self-respect is diminished; in the contemplation of his clearness, conscientiousness, and zeal, their feeling of accountability is weakened; their sense of individuality impaired, until they are fain to exclaim, "What am I, that I should obtrude my puny thoughts, in my homely manner? What would be the value of my poor mite, cast among these rich stores?" Let us ever bear in mind that there is something required besides talking, though it come from fountains of eloquence; there is work to be done, and it needs all hands to do it. Thinking and feeling precede intelligent action, and each one must do his own. It should be made a question whether they are better done by looking up to others, or *into* ourselves? And whether we shall have the same assurance that they are well done, if we are habitually silent, as if we occasionally impart our thoughts and feelings? Besides, is not participancy in deliberation and discussion, a kind of pledge to action? Surely, efficient, enduring, operative interest, must be increased by a more visible, general participation, than we are favored to witness in those gatherings convened through the humanity of man, for the benefit of man. Can a few raise the depressed? Can a few (of those whose sympathies are awakened) be excused from extending a helping hand in any department of labor? But "a word to the wise," whether they be silent or eloquent, "is sufficient."

No one rendered better service at the recent convention, than the Rev. Mr. Gould. In his exordium, he declared himself an abolitionist, (which an abolitionist never does, unasked,) and offered in proof, that he made public profession, and even advocated the cause when he ministered to an abolition congregation; he would do so again, in similar circumstances; but now he was differently situated, and forbore. He had abundant reason for this. His business was *to preach the gospel;* and he did not incline to blend with it questions of minor importance, as those called reforms unquestionably were, seeing their objects had relation only to brief existence, whereas that which monopolized his attention was infinite in all its aspects. He could not consent to make the greater subordinate to the lesser cause; and even could he thus consent, a schism in his congregation might be the consequence. Why should he introduce a subject likely to disturb the repose of the church? Further, it might be unpopular; in which case, they would not have occasion for his services, and it could not be required that one should "break his own neck." He knew how bad slavery was, and knew how to abominate it; but withal, it might be classed with the providences of God, that the African had been brought out of Pagan darkness, into the land of gospel effulgence. He seemed quite tolerant to the abolitionists, on the admission that "hobbies" were proper and common. Paul had one: it was "preaching the gospel;" the speaker neither claimed nor craved any other, as he confidently expected it to carry him safely and comfortably through this world, into a better. Several commented on what he said, apparently more to their own satisfaction, and that of the audience, than to that of the reverend gentleman himself.

It is supposed that much the larger part of the audience were not with the speaker in sentiment, and were pleased with the strictures which followed; hence it may be feared they did not realize all the instruction deducible from the occasion. It is, after all, of small import to those in attendance, what is the precise relation of pastor Gould to his congregation. Directly, it affects a part of Norristown; indirectly, a small circle around it; but when we think of the statement of that relation as an artless, truthful exposition of the general condition of ecclesiastical organizations, it is then that it assumes a serious importance; nor should even appropriate criticism and merited rebuke be permitted to divert attention from it. But is it thus in all church organizations? In a few instances, the teacher and the taught are in degree independent. The former declares what he holds to be truth; the latter examine, weigh, adopt, and reject, in accordance with their tastes and judgment. Aware that infallibility is not a human attribute, and trusting each other's motives, they enjoy together growth and elevation. In a greater number of cases, the pulpit, or gallery occupant, possesses a controlling influence, which may be exerted for the common good, or wielded for the establishment of religious despotism. The judicious, philanthropic use of such influence, is too rare to justify a wish for its extension.

The relation of the clergy and laity, as portrayed by parson Gould, comprises all the rest—the great mass of congregations—and it is simply and briefly this: the preacher must speak to please the people. For this they ordained him; (the recommending of friends is another mode of ordination;) for this they pay him in money, reverence, or some other stipulation, and they look to him to fulfill his contract. As a business transaction, it is fair enough, and but for one appurtenance (which, perchance, is the principal, though) no plea could lay against it. That appurtenance will be noticed anon; in the meantime it is relevant to ask,

1. What are church organizations?
2. Whence their origin?
3. What their obleet? and
4. Who is supposed best to understand their origin, their end, and, above all, the proper course to pursue for the attainment of that end?

In answer to the first, they are associations bound together by belief in, and attachment to, certain systems of dogmas. They also profess the obligation to fulfill the requisitions of the precept, "As ye would that others should do unto you, do ye even so unto them."

To the second query, they have their origin in the will of Deity—the commands of God.

In the third place, they are to acquaint man with his relations, and consequent duties here, preparatory to his enjoyment hereafter; and,

Fourthly, those who have undergone the needful preparation, in schools of divinity, by a heavenly call, or divine inspiration, are competent to instruct and guide, in all that pertain's to man's present or future well-being.

They take high ground, it must be conceded; they claim pre-eminence, and it is tacitly awarded. In view of their irresponsibility, and approximation to infallibility, to conceive of purity, or duty beyond their requirements, is deemed ultra. Their estimate of themselves, and their standing in the world, constitute the objectionable appurtenance spoken of; objectionable, inasmuch as it exonerates them from performing anything not required by their constitutions, while it permits them to stigmatize and denounce those of their own communion, and others, whose duties are something more than abstractions. The case stands thus: they virtually say, "Our theory is the true theory; our practice may not be questioned. If he who ministers to us should recklessly interfere with either, he does it at his peril. We are patriots; let him not say that war is anti-Christian. We believe in receiving gratefully, and using temperately, the gifts of God; we desire no prosing about abstinence from the exhilarating beverage. We believe that is property, which the law declares to be such; and will tolerate no fanatical ravings about inalienable rights; or, we are decidedly opposed to slavery, hence discussion is uncalled for. We deprecate the introduction of the subject within our quiet precincts lest we become excited—lest a schism 'disturb the smooth and equal current' which has earned for us the reputation of a united church."

There is no caricature, no coloring in the foregoing; it is a faithful sketch of the visible church, in her bridal attire. She should not, nor would she, be selected as especially reprehensible; but that she exalts herself above "everything called of God;" and bystanders consent to the exaltation. That her position is so artlessly and truthfully defined by one of her own accredited functionaries, is matter of congratulation; and had it fallen upon the writer of this to reply to that functionary, he would have done so by expressing cordial thanks for having made the highly important disclosures. A. G.

TESTIMONY OF AN EYE-WITNESS.

Having resided at the South, and seen *slavery as it is*, I have been requested to send you some account of it. It has two sides to it. There are good masters, and there are cruel ones.* Those that are merciful, give their slaves enough to eat, and exact no more from them than they can reasonably accomplish. Those that are cruel, stint their slaves in their food, and require more from them than they can reasonably perform; and when they fail to perform their hard tasks, receive from the hand of their masters, or overseers, the cowhide upon their backs. To illustrate this, I will relate to you a circumstance that came under my notice. I was with a relative, upon a visit to a neighboring plantation, about ten miles from the one on which I resided. We were received, apparently, with a hearty welcome, peculiar to the southern planter. Tea, or rather coffee, as they scarcely ever drink tea, was served up; afterward, cigars were brought in for us to smoke, and also, the sweet tones of music were added, to cheer and harmonize our feelings. But there was evidently something in the planter's thoughts that seemed to disturb him. His blacks were upon the river flats, picking cotton. The day was drawing to a close, and he frequently walked upon the back piazza, to see if they were coming. He said to me, I wish the niggars would come, that I might weigh the cotton before dark. At length, in the dusk of the evening, the blacks appeared one after the other, winding round the hill from the river flats towards the house, with the baskets of cotton upon their heads, and I took this opportunity to ask him how much was a day's-work for one to pick; he replied that good hands could pick two hundred weight a day, that his hands were not very good; as he could rarely make them pick over one hundred and sixty weight a day. The blacks, as they came up, went on to the cotton house. A candle was lighted, and brought into the room, in which he and I had been sitting; the ladies being in another room. The candle was put upon a table, on which were a number of books, and I was requested to amuse myself there, during the time he was weighing the cotton. The cotton-house, being a little distance from his dwelling house, on account of fire. After being absent a short time, he returned, went to his pallet, took a cowhide from under the pillow, carried it close to his side opposite to me, apparently with a design not to let me see it, and again walked to the cotton-house; soon I heard the blows, as it were with the switch end of the cowhide, and then with the but end. Yet I heard no groan, nor sigh, and could not determine, for my life, what to make of it. At length the blows ceased, and soon I heard the planter's footsteps at the door; he entered, I cast my eyes upon him, he appeared to be in great heat, and perspired profusely, took a hearty drink of water, and went again to the cotton-house. The secret was now revealed. The darkness of the night could not prevent the doleful sound from reaching my ear, and the ears of all in the house. The blows appeared to be put on with vengeance, and the poor black cried for mercy. Oh! massa! don't kill me, don't! A sound as if the black was throttled by the dog, and a deathlike struggle succeeded; then all was still, and I supposed the black was dead. This language thrilled my bosom. Oh, God! is there no eye to pity!—is there no arm to save! At this instant, the ladies opened the door, and invited me to take a seat with them; I did so, and the door was closed after me. The room in which they were, was farther from the noise, and it could not be heard so plainly. They endeavored, by a lively conversation, to divert my attention. At nine o'clock, I retired to bed, but could not sleep. At ten o'clock the moon rose, and soon after I heard the blacks shucking corn, at which they continued till past midnight. After midnight, or about half past twelve by the watch, the planter passed my window, with a gun upon his shoulder, some small weapon by his side, and his dog a few feet ahead of him.

Thus, armed to the teeth, and a savage dog, that is ready to throat a black, at his master's bidding, do the planters and overseers tyrannize over their fellow-beings,—those whom God has made in his own image. Next morning at the breakfast table, one of the ladies observed to him, that he appeared unwell,—he answered I did not rest well. What was the matter, said she? I had a very unpleasant dream, said he, and then repeated his dream, which was in substance as follows: "I saw a gallows erected, a coffin was made, and put under the gallows, and I was placed upon the coffin, then hell was opened before me." Thus, God would not permit him to become hardened in cruelty, till he had warned him of the consequences. Afterwards, I asked another planter how much was a day's work, for a good hand to pick; one hundred weight, he replied; some years they can pick more, and I have known cotton to open so well, that one could pick one hundred and sixty weight a day, as easily as he can now pick one hundred. If my hands, says he, get one hundred weight a day, I find no fault with them. I then related to him what the other planter had said was a day's work; the reply was he will kill his hands.

Pleasant Valley, Duchess co. N. Y. } M. M.
August 26th, 1843. }

* Our correspondent does not say which class, in his opinion, predominates—nor is it material. A good slave-master must be a bad *man*, unless his conscience has by tradition, custom, and habit, become so callous and insensible, that it has ceased to distinguish between right and wrong. The ancient Bactrians kept dogs at the public expense, for the purpose of killing off their old men and women. These animals were called "sepulchral dogs." No Bactrian son or daughter was ashamed to employ them. "What is man, that thou art mindful of him!"

PROGRESS IN INDIANA.

We refer to the column of notices for appointments in Indiana, which were communicated as part of the following letter. The excellent spirit and encouraging tone of the residue, induces us to place it where it will be more generally read. The writer will accept this apology for sundering the different parts of his communication:

PENDLETON, INDIANA, Aug. 20, 1843.

There was quite a large gathering of the people at Queensboro', last week, at the anniversary of the Free Labor Association. We had a special meeting appointed one evening, to make arrangements for a double series of conventions for our expected eastern friends.—The meeting was quite enthusiastic, not a syllable like distrust, or apprehension concerning the political course of our friends, was breathed by any one. All seemed to feel that they were sound *anti-slavery*, and *that* is all they ask them to be. There is a noble band of abolition spirits in this State. Their anti-slavery is sound. I say it with rejoicing, though the most of them think and act differently from me in relation to political affairs.

The convention at Richmond has been appointed at the time of Friends' Yearly meeting. It is desirable to know whether they will give Frederic Douglas as warm a reception as they did his brother, Henry Clay, one year before. "*Frederic*" can attend at the great meeting-house, just one year from the day "Henry" was there; and if they are "no respecters of persons," they can lead him into next to the "uppermost seat," for an admiring crowd to gaze at; and after meeting, occupy him for half an hour in *shaking hands* with the "elderly Friends."

At Indianapolis, no building can be obtained for the convention. But God's temple is free! *there* we will meet by thousands—though it is thought we will be mobbed in open day—and show to that stronghold of pro-slavery, that liberty yet liveth, and is growing strong. Let the abolitionists of Indiana come up en masse, with truth for their weapons, and love for their armor, to drive slavery from its city of refuge in this State. With the right on our side, and our trust in God, we will be invincible.

"Colonization" is flourishing. Five strangers were at the convention last week; two of them from Alabama. They had started in company, got separated in Tennessee, and had an unexpected and joyful meeting at the convention. One of them passed safely through the "land of chains;" and when he got to this "free" State, (!!!) was arrested, and taken back nearly to the Ohio line, when he again escaped from the fangs of the bloodhounds. He is now safe. A band of seventeen passed through Newport week before last.

EDWIN FUSSELL.

WINDHAM CO. ANTI-SLAVERY SOCIETY.

BROOKLYN, Aug. 23d, 1843.

Last Friday was, to the friends of freedom in this county, a day replete with interest and instruction.

The Windham County Anti-Slavery Society convened at Chaplin, agreeably to notice, on the 18th. A much more full attendance of the avowed friends of the cause, as well as those who have never manifested any interest in it, were upon the ground, at an earlier part of the day than was anticipated.

Brothers Boyle and Hudson were present, and as usual, filled with the spirit of anti slavery. Time, before the departure of the mail, will not permit me to attempt an account of the discussions. I shall, therefore, merely copy the resolutions that were before the meeting for their consideration, that you may know where the abolitionists of Windham county stand.

1. Resolved, That American slavery is the denial of every human and divine right—the sanction of every possible wrong—the abrogation of all social and moral obligations—a war upon God—upon the Bible—upon every Christian institution, and upon every human hope for this world, and the next.

2. Resolved, That the anti-slavery cause, as exhibited in the actions and measures of the abolitionists, is based upon the fundamental principles of the Christian Religion, and should therefore, be applied to all individuals, and to all ecclesiastical and political bodies as an invaluable test of Christian character.

Whereas, slavery, like every other sin, has its origin in the corrupt human heart, or its passions or prejudices, and consequently, all reform must be one in its object, directed to the purification of the fountain that the streams may become pure; therefore,

3. Resolved, That it is incumbent upon abolitionists, especially, of all others, to be men after God's own heart, clad in the whole armor of truth.

4. Resolved, That the American churches and clergy, as bodies, have, under the application of the anti-slavery test, proved themselves to be false to God, false to humanity, false to their professions; have proved themselves to be the tools of the oppressor, the enemies of the oppressed, and the unrelenting persecutors of the free colored people.

5. Resolved, That the negro pew, in the great mass of the meeting houses, as part and parcel of the public worship maintained within them, is the manifestation of an organized hostility to God and humanity, the endorsement of all the wrongs and outrages of slavery, and a subservience to human hatred that is unparalleled in the world.

6. Resolved, That this is a slave-holding, slave-making, and a slave-trading nation—a nation which votes, legislates, negotiates, and fights with powder and ball, and bloodhounds, for slavery—which suppresses a free press, free speech, the right of petition, and the whole Christian code, to sustain the vilest oppression, that ever saw the sun, and which swears eternal allegiance to a bloody monster which devours at once three millions of human beings.

The foregoing were discussed, and adopted. The following preamble and resolutions reported, were not called up for want of time.

Whereas the United States Constitution makes provisions for the support and perpetuation of American slavery, and whereas, all who regard themselves as constituents of the United States government, must necessarily recognize this constitution as the paramount law of the land, therefore,

7. Resolved, That all persons who vote or hold office under the Constitution of the United States, or of any State, are slaveholders—the supporters and perpetrators of American slavery, and thus in effect, repudiate all allegiance to the law and government of God, all respect for human rights and interests, and all belief in present and future retribution

8. Resolved, That this society approves of the purpose of our brother Boyle and Hudson, to labor in the anti-slavery cause within this State, and we bid them a hearty God speed.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 7, 1843.

GENERAL NOTICE.

The friends of the American Anti-Slavery Society are hereby notified that its energies are sadly depressed for want of funds necessary to pay its debts. How long shall we call in vain for the means of vigorous life? Let each subscriber forward his subscription to the Standard IMMEDIATELY. *Let all the friends of the Society who can spare a donation, no matter how small, remit it without delay. We call urgently and loudly, for relief—relief!!*

MEN AND THINGS IN ENGLAND.

We had the pleasure of hearing an address at the Broadway Tabernacle, from Mr. Pennington, a colored minister, lately returned from the general anti-slavery convention in London.

Mr. Pennington detailed at some length that part of the business of the convention relating to the condition and prospects of the free colored people in the United States; stating that he was appointed to report upon this subject, and the kind of information and general views which he laid before the convention. These consisted first, of facts showing the great and numerous hardships and disabilities to which they have been subjected; and secondly, of the progressive melioration of their lot, and the favorable indications of the future. In regard to all these topics, Mr. P. expressed himself with good sense and candor, and was repeatedly cheered. The audience—about four hundred in number—could not help perceiving in the speaker a living proof that the race which he represented, have been treated with crying injustice and cruelty.

Mr. P. described the intercourse which he had with ministers and religious societies, as most cordial and fraternal. He officiated repeatedly at the chapel of the late Rowland Hill. He held up a volume, which he said was the pocket Bible of that eminent minister. It was the one which he carried and preached from, in his professional travels. It was presented to Mr. P. by a religious companion and intimate friend of Mr. Hill, with the expression, that there was no individual to whom he could give it with so much pleasure. The audience which Mr. P. addressed in this chapel was upwards of two thousand. At the chapel of the Rev. John Angell James, in Birmingham, Mr. P. preached to about four housand; and here, too, his reception and treatment by Mr. James and his people was equally frank and friendly. At Worcester a public meeting for him was called at the Guildhall, where he spoke, and where an address in favor of the free colored people of the United States, was agreed upon, and communicated to our minister, Mr. Everett, by the mayor of the city.

Mr. P. gave an interesting account of his visit to Mr. Clarkson, at Playford Hall. Mr. C. sent his carriage to meet him at Ipswich, a few miles distant. This is an attention which the venerable philanthropist is in the habit of paying to persons who apprise him seasonably of their intention to visit him; and so perfect is the regularity and exactness of his proceedings, that the carriage invariably arrives as the clock strikes the appointed hour. Mr. Clarkson had written down in an orderly and careful manner many questions concerning the free colored people and slaves of the United States. These related to prejudice against color, and its various manifestations; to the spirit and plans of the abolitionists, and their means of accomplishing their object. He dwelt with the most solicitude upon the employment of the press, and referred to the writing and publication of his Dissertation on the Slave Trade, as the origin of all he had been instrumental in effecting for the relief and advancement of the colored man.

Mr. C. held a correspondence with *Christophe*; and when he was in Germany, and conferred with the Emperor Alexander, the emperor expressed a desire to see a letter of Christophe. Mr. C. had one in his pocket, which he had just received. He handed it to the emperor, who read it, and asked leave to retain it till next day. On returning it, he said, "I and my friends, the King of Prussia and the Emperor of Austria, are in the habit of selecting for our ministers the best men that we can find. We have now such men; and we are all of opinion that *there is not one among them who can write a better letter.*" "Tell this in your country," said Mr. Clarkson.

It was not, Mr. P. said, strictly correct that he was denied the cabin, and forced to go in the steerage to Europe. He was denied the first cabin, but he went in what was called the second cabin. He was made very comfortable, by the kindness and attention of the steward. On his return, he went to the agent of the Great Western, and being informed that he could have a passage in the cabin, he inquired whether, if he paid his money and took a berth, he could keep it without molestation; or whether he would be ousted at the pleasure of some white passenger. Nothing of the kind, answered the agent. You will have the same rights and privileges as any other passenger. Upon this, Mr. P. paid his passage. When the passengers were seated at the first table at which they partook on the voyage, it so happened that Mr. P. was placed by the side of a southerner,

on his own principles, as well be Mr. P.'s property, as he the southerner's, provided Mr. P. got the first hold; whereupon a gentleman from New Orleans spoke up, and asked his brother slaveholder whether "he would talk with an eel about skinning itself?" This remark was regarded by all the company, except two or three, as mean and ungentlemanly. It was decidedly frowned down. During the whole voyage, Mr. P. was treated with perfect politeness and civility by all the passengers, with the exceptions above mentioned.

Mr. P. alluded, in conclusion, to a paragraph in the *Courier and Enquirer*, attempting to dictate to the English officers and owners the exclusion of colored passengers in future from equal rights and comforts on board their boats; and he took occasion to speak in terms of just indignation, of the aggressions of American slavery upon freedom. American slave-mongers, he said, with *peace* in one hand, and a *ratan* in the other, dare try to silence and drive Britons to trample on human rights, and crush human hearts. The moral he drew was, that liberty must destroy slavery, or slavery would destroy liberty.

Since hearing Mr. Pennington's address, we have learned from the Emancipator, that the southern gentlemen on board the Hibernia, which sailed a day before the Great Western, predicted that if Captain Hoskins did not yield to the demands of the slave gentlemen, "blood would be shed!" Happily, the atrocity was confined to the thought.

The *New-York Herald*, like his brother the Courier and Enquirer, has been sorely tried by this great impropriety on board the Great Western, and has bestowed upon the officers and owners a free lecture touching the same.—What a generous public spirit! Apropos of the editor of the Herald. It appears that he recently sent up his card to Mr. O'Connell, and that the Irish patriot and gentleman *would not receive him*; observing to those around him, that "it was Bennett, the editor of the most infamous paper in the United States."

ASSAULT AND BATTERY.

We have been favored by our Philadelphia correspondent with a copy of the Public Ledger containing a report of the trial of two brothers, named McClenachan, for an assault upon a non-resisting minister at Norristown, near Philadelphia. Mr. Aaron is represented to be a learned and excellent man. He is the same who was mentioned by our correspondent last week, as having made some excellent speeches in the late Norristown convention. Mr. Aaron is a Baptist minister, and school teacher. He is also a temperance lecturer. He was sitting in his school room, writing, after most of his pupils had retired. The two assailants came in, armed with a large red cowhide, and as it afterwards appeared, a dirk and pistol. The eldest brother, Dr. McClenachan, after some words of abuse, proceeded to inflict upon Mr. Aaron between *thirty* and *forty* blows over his shoulders and over his bare head, Mr. Aaron not moving, except to cover his eyes, so that the end of the instrument might not put them out. His head and face were much cut and lacerated, and he had many bruises on different parts of his body.

After Mr. Aaron complained to a magistrate, the assailants were found to be armed, one with a pistol, and the other with a dirk; and they were both bound over for trial. This was in May last. The trial came on last week. The above facts being proved, the defendants offered to prove that they had had aggravated provocation in personal abuse, and in the great injury done by the complainant to the business of the elder brother, he being a tavern keeper. The court ruled out all this evidence, and a verdict of guilty was returned against both defendants.

The defendants were then permitted to prove the provocation in mitigation of punishment. Several witnesses were examined, to show that Mr. Aaron had read in his pulpit, and in his temperance lectures, notes of evidence taken by the State's Attorney, on the trial of Dr. McClenachan for keeping a gambling and disorderly house; that he had said that he could not see what a public house was for in that place where the defendant's was, "unless to make Philadelphia gamblers come out to pick their pockets, and to cut their throats or their own throats." This last clause of the testimony was intended to support the allegation that Mr. Aaron had intended an allusion to the suicide of a relative of the family. A majority of the defendants' witnesses testified that Mr. Aaron did not mention names, but read the notes, showing that gambling for money, chickens, and pigs, was carried on; observing then, in a general way, that "tavern keepers picked people's pockets, and took the money which ought to be used to support their families;" that "tavern keepers were bottle-washers." Mr. A. said that the defendant was proved guilty, but was acquitted.

In reply to this evidence, Mr. Aaron being called again, said:

"I read State's Attorney's notes at Lower Merion, and several other places; proving, by nine uncontradicted witnesses, that gambling of various kinds had been carried on at Mr. C.'s tavern, for drink, money, poultry, pigs, &c. I said he was still permitted to keep his tavern, and was certified by his learned and eloquent counsel, as a gentleman of the first order for education, manners, and fine feelings; I added, jocularly, that I understood he had large whiskers; I reasoned that such cases proved the practice under the law to be inconsistent with the intention of the law; I added, I could see no need of a public house situate like that, in a kind of mountain pass, a place of no publicity; and that houses thus situate, incapable of being sustained as resorts for strangers and travelers, were not unlikely to become the resorts of nests of *Philadelphia gamblers, who rob each other, and cut each other's throats*. I used the terms 'Philadelphia,' and 'each other's throats,' to avoid any allusion to a person whom I understood to have committed suicide in the house."

This was abundantly corroborated by other witnesses, one of whom testified as follows:

"I belong to the mild portion of the temperance men, called by some, the milk and water men. I took particular notice of what he said, as I wanted to see what class of temperance men he belonged to. He read the notes of testimony taken at a trial in Montgomery county, for keeping a gambling and disorderly house; said the house was in Lower Merion, and was kept by a man by the name of McClenachan, whom he said he did not know. He said as the house was in a kind of mountain pass, of no publicity, he could not see what use a public house was there, unless as a resort for 'Philadelphia gamblers, who rob each other, and often cut each other's throats.' I heard no abuse, nor anything disrespectful of Dr. McClenachan or his family. Mr. Aaron's object appeared to be to show how courts were imposed upon in granting licenses, and the practice under the license law.

Examined by Mr. Mulvany.—I sometimes deliver temperance lectures. I made up my mind that Mr. Aaron belonged to the mild class of temperance lecturers—to my party.

Mr. Mulvany.—That is, to the milk and water party? Yes. (A laugh.)"

Upon the whole, it was made perfectly manifest that Mr. Aaron had no malice towards Dr. McClenachan or his family, but only aimed to do a public good. However, he had signalized Dr. McClenachan, and made his general strictures in such connection as to make it easy to represent the whole as personal.

The defendants' counsel having declined saying anything, David Paul Brown spoke on behalf of the prosecution; after which, the defendants' counsel asked to be heard; which request, though irregular, was complied with.

Judge Burnside said, that when the doctor was tried for keeping a gambling and disorderly house, if the law had had its course he would have been found guilty.—The jury acquitted him, he supposed, because it would have been a forfeiture of his license, if they had convicted him.

Judge Burnside proceeded to pass sentence substantially as follows: "For you, Morris McClenachan, and Walter McClenachan, I feel as much sincere pity, and pass sentence upon you with as much regret, as I ever did any act of my life. Unfortunately for yourselves, you have been at the South, and learned those habits of carrying weapons which I hope will never be tolerated in Pennsylvania. They are needless, and directly calculated to lead to the most fatal results. If the weapons were prepared for that particular occasion, so much the worse.

The prosecutor did what scarcely any man in the county would have done; in the spirit of Christianity, he folded his arms, and did not raise his hands till struck over the head and face. Almost any man would have fought with all his might, and would have been justified in taking your lives. His students acted in the same way, when almost any others would have thrown stones at you, if they could do nothing else. Your conduct was the greatest and most terrible outrage I have ever met with since I have been on the bench.

To the Rev. Mr. Aaron I have a word to say. First, I think his course wrong as regards himself. In dealing out censure on a man personally, before the public, one is sure to be misrepresented, and then the party assailed is apt to be provoked to acts of violence; what is said is not only likely to be misrepresented, but greatly exaggerated.

Secondly, with regard to the parties doing wrong.—They are not likely to be benefited. Transgressors must and can only be reclaimed by mildness and compassion. The Saviour said to the adulterous woman, "I do not condemn thee; go and sin no more." I have the greatest possible reason to love the cause of temperance; it has dried up my tears; it has healed my wounded breast; it has restored to me a beloved son.

And now, Morris McClenachan and Walter McClenachan, did I pass on you my own sentence, it would be more severe; but I have been overruled by my brethren, and the sentence is theirs, not mine.

Then the defendants were sentenced to pay the costs of prosecution, and each a fine of thirty dollars to the commonwealth, and be confined thirty days in the county prison."

We have given this trial at more length than would be necessary or proper in cases of ordinary local interest. We have done so chiefly for the purpose of suggesting some queries respecting the principles acted upon, or as some would say partially acted upon, by Mr. Aaron, when he was assaulted, and barbarously lacerated, and bruised. Did he do right; did duty require him passively to submit to such treatment? Behold here a great question, which must be entertained and determined. It is pressing itself more and more upon every thinking and conscientious man. When such men as Mr. Aaron are taking *in practice*, and in connection with the present excited spirit of inquiry, such ground, the fact has a significance which cannot be disguised. It bears upon a point no less than this: Is Christendom prepared to abandon its theory, or to bring its practice into harmony with it? The earnest, the inquiring, the sincere character of the age will compel Christian men to do one or the other. A religion which *practically* authorizes attack, and theoretically forbids defense—which in the language of the Irishman, "ties down the stones, and lets loose the mad dogs"—will not, if such be its real effect, much longer answer.

OUR REPUTATION ABROAD.

Mr. Dewey, of this city, preached on Sunday last, at the Messiah Church, his first sermon since his return from Europe. From a brief summary in the Tribune, we make the following extract:

"The great question of the age, he said, in the nations of Europe, is that concerning the capacity of the people for self-government; and the progress of the United States is watched, with reference to this question, with the closest attention and the deepest interest. And he said it was usual, throughout all the European nations, much as we might be surprised thereat, to speak of the experiment of self-government as having *failed* here, and therefore feasible no where. This conviction he thought had been produced by the exaggerated accounts of mobs, murders, and outrageous and unpunished violations of law and order which always reach foreign journals—by untrue representations of our social habits—by false statements concerning the prevalence of a spirit of repudiation—by the violence of our party contests, and the numerous instances of disorder and unprincipled conduct which a malicious vigilance can always detect.

Having a high opinion of the independence and sincerity of Mr. Dewey, we read with regret the foregoing report. It cannot consist with Christian boldness and integrity, to make truth glide from the consciences of American hearers, like water from the backs of geese, by laying on the flattering unction, that not their pro-slavery outrages, but abolition "exaggerations" have determined the opinion of Europe. Have not the murders, the conflagrations, the devastations and rapes, unchecked and *unpunished*, of the mobs of Philadelphia, Cincinnati, New-York, Baltimore, the two Charlestons, &c., been sufficient, represented in any honest manner, to produce the effect to which Mr. Dewey refers? Is it then, philosophical to seek in doubtful and conjectural matter, further cause? Is it just, is it patriotic, is it for the good of a religious audience, or for the purification and perpetuity of these institutions, to blunt the keen edge of reproof, which Mr. Dewey's fact undoubtedly carries, by dallying with that very spirit of prejudice, despotism, and hatred, whose outrageous manifestations have taken Europe aback and, if not speedily put down, will indeed make our experiment a most miserable failure—a failure fatal to any new experiment in self-government for a century to come.

We learn further from the Tribune, that Mr. Dewey expressed the opinion, "that the estimate of American character abroad, founded upon these and other matters, demanded a more full, earnest, serious and satisfactory reply to such aspertions than had yet been made."

We also would offer a suggestion. Instead of any elaborate, self-vindicatory argumentation addressed to *Europeans*, let there be a full and accurate history of our mobs, with a dissertation on their *causes* and remedies, addressed to the *people of the United States*. This would be a work worthy of the talents of Mr. Dewey. It might prove a new gospel to his people.

RIOT IN BOSTON.

A paragraph, doing injustice to the colored people, has been going the rounds. It represents them as having caused a mob of white sailors and others, in Ann street, Boston, by uncivilly crowding the sidewalk in front of a colored boarding-house, so as to prevent people from occupying it in passing. Ann street is very narrow, and the sidewalks, for the most part, will nowhere admit more than two, and in some places not two, to pass abreast, or go by one another. In front of the sailor boarding-houses, of all sorts, it is common for the sidewalk, and a portion of the street, to be thronged by the inmates, particularly in dog days, seeking relief in the free air, from the stifling heat of small and crowded tenements. Consequently, if a walker in Ann street should attempt at this, or almost any season, to clear the sidewalk as he goes, and to avoid setting foot on the carriage way, he must have a troublesome time of it, and commit much violence.

We make the following extract from an acount of the origin of the affray, given in the Liberator, by an eye-witness:

"At 4 o'clock, P. M. some colored sailors were standing on the sidewalk, in front of Mr. Forman's sailor boarding-house, when several white sailors passed up and down the street, among them, 'Smith,' boatswain's mate of the Ohio, well known in Ann street as a notorious pugilist. When they came opposite the colored sailors, Smith called out to them, 'Get off the sidewalk, you damned niggers,' and at the same time advanced and pushed one of them off, and went towards and pushed another, who said, 'Mind how you push.' 'Don't you like it?' asked Smith. '*No*,' said the colored man. Smith rushed upon him, seized him by the bosom of his shirt, struck him several blows, and tore his shirt off. The colored man then got clear of him, and ran. Smith then took hold of another. The two closed, and, struggling, both fell in the street.

One of the white men then ran up and kicked the colored man in the side several times, in quick succession. Smith rose, still hold of him, and pushed him back into Forman's house. The others followed him in, and then began the general melee between the white and colored sailors.

It is unnecessary to give all the details. The whites cried, "Kill the niggers," "tear down the house," and the colored maintained their ground. The doors, windows, and furniture of the boarding-house were destroyed; and Mr. Forman, who was sent for to the church, was on his arrival knocked down, kicked, jumped upon, dragged into the gutter, and there left senseless by the whites. Smith, the principal offender, was knocked down, and his face severely cut by a blow with a glass bottle. The city marshal, finding that he could not quell the riot, caused the alarm of fire to be given. The fire department immediately surrounded the scene, and suppressed the riot. We take pleasure in recording the fact that some white men took up Mr. Foreman from the gutter, and bore him to a place of safety and succor. Smith has been bound over to take his trial at the municipal court. This shows that his offense was considered too great for the final jurisdiction of the police court. No colored person appears to have been arrested or accused. In fact, we do not think that there is in any part of the world a population more quiet, industrious, and orderly, than the colored citizens of Boston. There is no city to which they would not be an honor. Nearly fifty years ago, they established a public school at their own expense, their children being excluded from the town schools, although the parents were at the same time taxed for the support of those schools. I have always thought of it as a fact, pleasant to remember in connection with Dr. Channing's more recent deeds, that he interested himself in his youthful days for the establishment of that school, and made a liberal donation to it.

THE INDIANS.

There are now at Castle Garden a deputation of Chippewa Indians, consisting of a renowned old chief, accompanied by four younger men, two squaws, and one young girl. The latter is quite comely; her brown cheek unpainted and slightly tinged with red, like a richly variegated autumn leaf. But the men are as diabolical a looking set as one would wish to look upon; their faces smeared with paint of all colors; their very eyelids daubed with black, green, or blue; crimson-tipped noses, green chins, &c. Their long, black, elfish locks, are matted with streaks of paint, and dressed out with the skins and feathers of birds. The men seem in fact to engross the ornaments. The women sit demurely wrapped in their blankets, with faces unpainted, and brows unfeathered, looking dirty, grave, and picturesque. The men wear rings in nose and ears, garments of dressed deer-skin, with fantastic borderings of fringes and scallops, and long tassels of hawk's bills, bear's claws, &c. which rattle as they walk. The birds, shells, and furred skins of animals, which are mounted on their heads, or dangle at their backs, look uncouth and ridiculous; but are they in reality more so, than the bear-skin caps, and pendant horse-hair worn by the troops of civilized nations? Are the men themselves more truly savages?

Says Mrs. Jameson, "I really do not see that an Indian warrior, flourishing his tomahawk, and smeared with his enemy's blood, is so very much a greater savage than the padded, embroidered personage, who, without cause or motive, has sold himself to slay or be slain. One scalps his enemy, the other rips him open with a sabre; one smashes his brains with a tomahawk, and the other blows him to atoms with a cannon-ball. To me, there is not a needle's point difference between the one and the other. If war be unchristian and barbarous, then war as a *science* is more absurd, unnatural, unchristian, than war as a *passion*. If our advantages of intellect and refinement are not to lead on to farther moral superiority, I prefer the Indians, on the score of *consistency*. *They* are what they *profess* to be, and *we* are *not* what we profess to be. They profess to be warriors and hunters, and are so; we profess to be Christians and civilized—are we so?

"Then as to the mere point of cruelty—there is something to be said on this point, too. Ferocity, when the hot blood is up, and all the demon in man is roused by every conceivable excitement, I can understand, better than the Indian can comprehend the tender mercies of our civilized laws. Owyawatta, better known by his English name of Red Jacket, was once seen hurrying from the town of Buffalo, with rapid strides, and every mark of disgust and consternation on his face. Three malefactors were to be hung that morning, and the Indian warrior had not nerve to face the horrid spectacle; although

'In sober truth the veriest devil
That e'er clenched fingers in a captive's hair.'"

The Chippewas, dwell in the region northwest of Lake Michigan, and their hunting-grounds extend all round Lake Superior. Mr. Schoolcraft, who was agent among them for five and twenty years, describes them as an honest, excellent people, "never known to violate a treaty, or break a promise." For his own government, he alas could not say as much. The deputation now in New-York are waiting for an opportunity to sail to England, to lay before the queen the history of their grievances. It is the old story of aggression and violated promises on the part of white men. We trust the Aborigines Protection Society of Great Britain will make an earnest and careful investigation of their wrongs. That their complaints are well founded, who can doubt? For when has the white man come in contact with the red or the black man, without abusing his power. The French are the only nation that have ever approached the standard of justice in their treatment of these people. The poor Indians always look back to the time when they were under French patronage, as their comparatively golden age. The facility with which the French accommodated themselves to Indian customs, the respect and courtesy with which they habitually treated them, have made a deep impression. They never speak of the French, but with affectionate gratitude. The British they like less, and with good reason; the Americans least of all, and still with good reason. Our promised protection has been hypocritical cunning, our boasted civilization has been the introduction of unknown vices.

"My father," said one of their chiefs to a missionary, who remonstrated with him against the besetting sins of his tribe, "before the white men come, we could hunt and fish, and raise corn enough for our families; we knew nothing of your fire-water. If it is so very bad as you say, why did the white men bring it here? *We* did not desire it."

I listened to these grim Chippewa warriors as they conversed with each other, and was struck with the musical sound of the language, which is said to "abound in soft inflections and lengthened vowels." It is very complex and artificial in its construction, and subject to strict rules of grammar, though without written signs. "Their nouns can be conjugated, like verbs; thus the word *man* can be inflected to express, *I am a man, I was a man, or I will be a man.*" Certain words and expressions are considered as peculiarly appropriate to men, and others to women, and it would be deemed unbecoming to use them indiscriminately. When a woman wishes to express surprise, she exclaims, "N'ya!" but a man says, "T'ya!" A woman who used the masculine ejaculation would be considered bold. A mother's terms of endearment are "My bird," "my young one." When asked what names they called naughty children, they answered, "We never scold our children. We never call them bad names." Whipping is a thing unheard of. It is an Indian maxim that "before a child has any understanding, there is no use in correcting it; and when old enough to be reasoned with, no one has a right to punish it."

Speaking of education among the Chippewas, Mrs. Jameson says: "I hear no scolding, no tones of command or reproof; but I see no evils resulting from this mild system. The general reverence and affection of children for parents is delightful. Where no obedience is exacted, there can be no rebellion. They dream not of either, and all live in peace under the same wigwam."

The Chippewa language is very metaphorical, and the names they bestow are often highly poetic. Thus Zah, gah, see, ga, quay, *The sunbeams breaking through a cloud* was the appelation bestowed on a young maiden with bright, pensive eyes. Another, noted for her imaginative and religious turn of mind, was named Obah, bahm, we, wa, ge, zhe, go, qua, *The music of the stars*. They spiritualize all nature; every tree, rock, and stream, has its peculiar spirit; spirits dance in the Northern lights, and the galaxy is their shining path-way through the sky. All Indians believe in a Great Invisible Spirit, and in a future state.

They are passionately fond of music, and they often melt into tears when missionaries read to them the parables of Christ. How absurd to say that such a people are not capable of being civilized, in the highest and best sense of the word! The difficulty is, *we need* missionaries among ourselves, to teach *us* Christianity.

LIBERTY PARTY.—The politico-abolition convention at Buffalo was numerously attended, and came off, we are told, with spirit. May they abolish slavery, and that speedily! what might we not have done had we "pulled altogether," questioning all the candidates, and giving to those who brought themselves within our abolition requirements, such hearty, united, and effective support as would have been a terror to all evil doers, and a praise to them that do well! Great is the responsibility of those who sowed dissension.

We learn that some attempts were made to express opinions, and to obtain expressions of opinions touching some of the topics of party controversy, and that those attempts were suppressed with a strong hand. That was quite right; for as soon as the politico-abolition party shall come to any question except that of slavery, it will in the act, dissolve. If we could suppose them successful, and in possession of the government, the oaths being all nicely done up to *support the constitution* and to *execute laws*, which they proclaim as the ground-work of their party, to be a violation of the law of God; what could they do? The moment a question arose which touched old party ground, (and what important question would not touch it?) they would split into factions as numerous as the parties from which they originated; as vapor exhales and rises until it reaches the highest point of its possible elevation, and in that moment, by a law of its being, touches a stratum of air which chills and precipitates it in its original form.

CONVENTIONS.—We have heard from our brother and friend Samuel J. May, who is on his return from the Falls, that the colored conventions recently held at Utica, Rochester, and Buffalo, have produced the most favorable impression on the minds of the inhabitants. Repeatedly, said Mr. May, persons who had not hitherto taken much interest in our cause, expressed surprise and admiration, at the correct, orderly, and business-like manner of the proceedings of these bodies, and the signal ability, and genuine eloquence of many of the addresses. Garnet, Ward, Remond, and Douglas, are mentioned as most distinguished. The impression left on the minds of the people is represented to be deep and most friendly. On one day four or five of these colored men preached to white congregations in Rochester. They delivered in all eleven sermons, to very great acceptance, before such congregations. The newspapers fully sustain this testimony as to the respectable conduct of these conventions, and the eloquence of the speakers.

FRENCH EMANCIPATION.—Not having had the opportunity to peruse the report of the French commission, we are obliged to rely for a knowledge of its contents upon those who have been more fortunate in this respect. From the Journal of Commerce, we copy an extended notice of the document: and regret to perceive that the plan is a continuation of slavery for a term of years after nominal emancipation. If the French commission deemed it necessary to establish a *quarantine* for freedom, it was altogether unreasonable and scandalous that they should postpone for *ten years*, the commencement of that quarantine! But we will not permit ourselves to be made anxious or despondent by this report. It was probably the best that De Broglie could get from a majority of his colleagues. We greatly mistake the temper and opinions of Frenchmen, if the report be not upset in this important feature.

The *Liberty Press* says that "the Old Side" calls them (the editor and his coadjutors,) "a lying secession," because they would not succumb to having meetings in the society devoted "to just such objects as may be lugged in for discussion." Waiving the fact that whatever "lugging in" there may have been, was fully approved by the editor at the time of the secession, and *long afterwards*; we would observe that "the secession" did not take place, because "the platform," as he would make his readers believe, "was made so wide that upon it there was freedom for any and everything;" it was because those who stood upon the platform would not renounce the freedom of thinking and speaking anything they pleased elsewhere and other times. The editor *knows* that sex, non-resistance, and non-voting, were declared by the *Birney* party in the American Society, and through the Emancipator their organ, to be incompatible with membership, and with the full rights of membership in this Society. He knows that these were the grounds of "secession." How then can he affirm to his readers, and to the country, that, they (he and others,) seceded because there was on our platform "freedom for any and everything;" and because anti-slavery meetings were "devoted to just such objects as might be lugged in for discussion." Providence seems to have left the editor of the Liberty Press to *prove* what he accuses others of asserting, viz: that it is a "lying secession."

THE COLORED INSANE.—We solicit the attention of our readers to a brief but conclusive refutation of a long disquisition on this subject. It is of great importance to the cause of truth and freedom, that this correction should be co-extensive with the elaborate tissue which it unravels. We have not yet seen it in any of the Southern or Colonization journals which published the mistakes of the Literary Messenger. We hope that gentlemen at the head of those presses do not intend by this silence to perpetuate the pernicious falsities and malign influences of that plausible but baseless plea for oppression.

ALMANAC FOR 1844.

The Almanac for 1844, will be published, and ready for delivery, in the early part of September. Price, $25 per thousand; $3 per hundred, and 6 cents for a single copy.

Orders are requested to be forwarded without delay.

THE NEW-YORK LETTERS, BY L. M. C.

For sale by Charles S. Francis, 252 Broadway, New-York; James Monroe, & Co. Washington street, Boston; likewise at 143 Nassau street; J. M. McKim, 31 North Fifth street, Philadelphia; and 25 Cornhill, Boston.—Price 75 cents.

☞ We find it necessary to postpone till next week, some remarks on the relation of the Standard to the political parties, and in reply to the strictures of a Philadelphia correspondent.

The Gosport postoffice has been removed to Reynales Basin, and Sherman McLean appointed postmaster.

GENERAL INTELLIGENCE.

Foreign Items.

By Steamer Margaret.—Five days later.

GREAT BRITAIN.

A great meeting of pitmen engaged in the collieries, was held on the 6th at Black Fell, about four miles from Newcastle, for the purpose of forming a union to protect the rates of wages. More than 20,000 were present.

There is no news of special importance. Lord Wellington had declared in his place in Parliament, in answer to Lord Roden, that the British government were fully prepared to maintain peace in Ireland, forcibly if they must, peaceably if they could.

There have been serious commotions at Lubec, originating in the discontent of some soldiers with the clothes supplied to them by the contractors. The Senate was obliged to resort to severe measures of repression, and peace was restored.

The Duke of Wellington had given a grand concert of vocal and instrumental music at Apsley house. There were at least 700 of the leading nobility present.

Among the political rumors is one that Lord Brougham is busily intriguing and very painfully anxious to resume his seat upon the woolsack.

Father Mathew appears to be pursuing his temperance career almost as triumphantly in England as he did in Ireland. Thousands, heretofore votaries of Bacchus have now signed the pledge.

The South of Wales continues in a disturbed state; toll-houses and toll-gates are constantly coming under the regime of "Rebecca and her daughters," and the government seems to possess no energy in maintaining the laws.

It is stated in the Times that in some parts of Wales, at a distance from the limekilns, the farmers have to pay for every £5's worth of lime for manure, £6 *in turnpikes!*

So great is the animosity of the Welsh people against the metropolitan police sent among them, that it is proposed to withdraw them entirely, and substitute Welsh conscripts in their place.

The repeal excitement in Ireland is unabated, and is the subject of frequent debate in parliament. The ministry steadily refuse to strike the first blow, but are prepared for any contingency. The fortresses in Ireland are said to be provisioned for six years.

O'Connell, at the last meeting of the repeal association, stated that he had invitations on hand to attend eleven great repeal demonstrations in different parts of Ireland. He admonished the Irish in this country severely and justly, for their hatred and ill treatment of the African race.

The conservative nobility in the north of Ireland have had a meeting at Belfast, and passed strong resolutions against repeal. The repeal cause does not make much progress in the north.

The Editor of the New-York Herald.—At a repeal meeting in Dublin, on the 7th, a person who had for some time been sitting beside Mr. O'Connell, addressed a Mr. Steele, and handing him his card, requested an introduction to Mr. O'Connell. Mr. Steele accordingly presented the card, and intimated that Mr. James Gordon Bennett, of New-York, was present. Mr. O'Connell replied, "He is a person with whom I can have nothing to do; he is the editor of the New-York Herald, one of the most infamous gazettes ever printed; and I shall have nothing to say to him." "This," says the reporter, "was a reception that Mr. Bennett did not count upon, and he forthwith proceeded to take his departure. The room being very full, his movement was much retarded; but, by the aid of the chairman, he struggled out, amid the groans of the meeting."

By the steamer Brittania at Boston we have Liverpool dates to August 19th.

A spirited debate was had upon the Washington Treaty as connected with the surrender of fugitive slaves. The Attorney General gave his opinion that they could not be surrendered. Lord Palmerston made a very able speech on the affairs of Servia, into which he wove a fierce assault on the government.

Parliament was to be prorogued by the Queen in person on the 24th ultimo.

The disturbances in Wales continue, and rather grow worse by concession. The stand-still policy in relation to Ireland is hotly attacked. The repeal agitation goes on with increased animation.

Letters have been received by O'Connell, and read at the repeal meetings, from sympathizers in France, offering aid and shelter, if it shall be needed, to the repealers of Ireland.

The dismissal of Justices still continues.

Mr. Hogan, the Irish sculptor, has been engaged to furnish a statue of O'Connell, to be placed in Conciliation Hall.

SPAIN.

In Spain the junta of Barcelona is in open hostility with the provisional government of Madrid. The governor of the citadel has resigned. Subsequent accounts, however, state the junta have submitted. Espartero has issued a proclamation declaring that he has been shamefully abandoned by his friends, and has thus been forced to seek refuge in a foreign country. He arrived at Lisbon on the 7th ultimo, but had not obtained permission to disembark. He therefore sailed for England.

The siege of Seville was raised on the 26th of July, and the regent sent out for Cadiz. The cortes was convoked for the 15th of October. All the diplomatic representatives at Madrid, except Mr. Irving, and the Mexican minister, had announced that they would wait for instructions from their governments, before recognizing the provisional government. It is said that the leaders of the successful party were quarreling among themselves as to the course next to be pursued.

On Espartero's arrival at Cadiz, he placed himself under the protection of the British flag, embarking on board the Malabar, which immediately got under way for England. In his retreat from before Seville, he was hotly pursued by Gen. Concha.

General O'Donnell has been appointed Captain-general of Cuba.

Gen. Van Halen, and many other officers of Espartero's army, were taken prisoners.

The Extraordinary Gazette, published on the 28th, announces the submission of Saragossa to the provisional government, on condition of the whole national guard of that city continuing armed and organized under the control of the constitutional Ayuntamiento.

MONTE VIDEO.

By dates to June 23d, it appears that Monte Video was still holding out. Both besiegers and besieged, were in considerable distress, the latter were attempting to effect a loan which would enable them to resist some time longer. The British squadron prevents the Buenos Ayrean squadron from co-operating with Oribe's army.

BRAZIL.

We have the Rio Janeiro *Journal* to the 12th of July, inclusive. The only contents interesting in this region, are a series of despatches from the Baron de Caxias, commanding the imperial troops in the province of Rio Grande, describing his movements, and those of the rebels, from the 20th of June, to the 5th of July.

There was a report, however, at the latest date from Rio Grande, that a decisive action had taken place, in which the rebels were completely routed, and from which there was a good hope that the war would soon be brought to a close. We have had such reports before.

TEXAS.

Advices from Galveston to the 9th ultimo, have been received at New Orleans. It is stated that Captain Elliot had been instructed by his government, to propose to the government of Texas, the abolition of slavery, as the price of the active intervention of the government of Great Britain to compel Mexico into terms of peace.

The dismissal of Commodore Moore, by the president of Texas appears to have produced much excitement. Among other exhibitions of passions, he has been hung in effigy. On the 28th July, the citizens of Galveston, gave a public dinner to Comodore Moore, and the officers under his command, in order, says the Galveston Chronicle, "to testify their high approval of Comodore Moore's conduct against the enemies of our country, and also to show their decided disapprobation of President Houston's whole conduct, and particularly his shameful proclamation against Comodore Moore.

News from the Western Border.—The Standard, published at Clarksville, Texas, some miles beyond the United States boundary, states that a portion of the Texans who went in pursuit of the Santa Fé traders, have returned to their homes. These men assert that they were within the territory of Texas, when Colonel Snively surrendered to Capt. Cook, of the U. S. Dragoons, and attribute the capitulation to inefficiency or treachery on the part of Snively. They report also that the traders continued their journey without any protection after separating from the U. S. troops, but suppose, from the start they had, that there was little chance of the party being overtaken by the remnant of Texans, who went in pursuit of them. So that, notwithstanding the reports we have had to the coutrary, it is yet possible, if not probable, that this company of traders will reach Santa Fé in safety.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

PAYMENT RECEIVED.

	Amount previously acknowledged,	$67
68	Oliver Durfee, Palmyra, N. Y.	1
69	Wm. Gunnison, Baltimore, Md.	1
70	A friend, Portland, Me.	1
71	A friend, do.	1
72	John Ketcham, Jericho, L. I.	1
73	Joseph A. Howland, West Brookfield, Mass.	1
	At the late annual meeting of the anti-slavery society of Chester county, Pa.	
74	Sarah Beans,	1
75	W. L. Rakestraw,	1
76	Charles Hambleton,	1
77	Henrietta Hambleton,	1
78	John Child,	1
79	Rachel Child,	1
80	Samuel Pennock,	1
81	Isaac Meredith,	1
82	Isaiah Meredith,	1
83	Isaac Ailes,	1
84	Mordecai Hays,	1
85	Joseph Fulton,	1
86	Wm. Speakman,	1
87	J. W. Vanleer	1
88	Jesse Evans,	1
89	Evan Evans,	1
90	Esther Hays,	1
91	John Phipps,	1
92	Sarah Pugh,	1
93	Abby Kimber,	1
94	Martha Kimber,	1
95	John Beitler,	1
96	Jonathan Carlisle,	1
97	Wm. Trimble,	1
98	Jane P. King,	1
99	Mary C. Trimble,	1
100	James Brown,	1
101	Wm. Thomas,	1
102	John Cox,	1
103	Nathaniel Barney, Nantucket,	1
104	Eliza Barney "	1
105	Joseph S. Barney, "	1
106	Sarah S. Barney, "	1
107	Benjamin Barney, Weedsport, N. Y.	1
108	Sarah Barney, " "	1
109	Samuel Barney, " "	1
110	Eliza Barney. " "	1

TREASURER'S RECEIPTS

For the week ending 9th mo. (Sept.) 2d, 1843.

Received for the Standard—The following persons have each paid $2: Benj. Cheever, Portsmouth, N. H.; Elizabeth Whinery, New Garden, Ohio; John Z. Case, Denton, Md.; Oliver Durfee, Palmyra, N. Y.; a friend, Portland, Me.; Peter Macy, Nantucket; Thomas Macy, do.; Henry Seymour, Seneca Falls, N. Y.; Harriet Dow, Portland, Me.; James Stewart, East Franklin, N. Y.; Mrs. Wm. Coffin, Boston; Ann S. Thomas, Kingston, Mass.; Charles Forster, Charlestown, Mass.; John Ketcham, Jericho, L. I.; Joseph A. Howland, West Brookfield, Mass.; Benjamin Barney, Weedsport, N. Y.

Edwin Dutton, New Garden, Ohio, $1; Nicholas Halleck, Utica, 50 cts.; Moses Green, Weare, N. H. 70 cts.; A. R. Ellis, Sandwich, Mass. $2 50; Elizabeth A. Chadwick, Canandaigua, $1; A. H. Goss, Auburn, 75 cents; Reuben Mosher, North Galway, N. Y. $1 50; Elizur Keeler, Newtown, Ct. $1 33; J. Wheeler, do. $1 67; Nathaniel Barney, Nantucket, $6.

Donations.—A friend, Portland, Me. $9 66; Elizabeth A. Chadwick, Canandaigua, N. Y. $2; Nathaniel Barney, Nantucket, $4.

ISAAC T. HOPPER, *Treasurer.*

NOTICES.

CANTERBURY, CONNECTICUT,

Where the first Anti-Slavery battle was fought in the county.

The Windham County A. S. Society will hold their next meeting in Canterbury, on Tuesday the 12th instant, at 10 o'clock, a. m. It will be expected that every friend of freedom will be at his post on that day, ready to act in the cause of down-trodden humanity, with hearts glowing with the heat of a moral and spiritual righteousness, that shall melt the icy hearts around into a realizing sense of their duties and obligations towards the cause of freedom and humanity.

JAMES B. WHITCOMB, Sec.

A stated meeting of the Philadelphia Female A. S. Society will be held at S. M. Douglass' schoolroom, in 7th, below Arch street, on 5th day afternoon, 14th instant, at half-past 3 o'clock. ANNA M. HOPPER, Rec. Sec.

ANTI-SLAVERY CONVENTIONS IN INDIANA.

At a meeting held for the purpose, at Queensboro', on the evening of August 17th, the following arrangement was made for holding a double series of conventions in this State, to be attended by our eastern friends.

First Series.

Cherry Grove, Randolph county, Sept. 11th and 12th.
Camden, Jay county, 15th and 16th. From Camden, the lecturers will proceed to Jonesboro', Grant county, to the anniversary of the State Society, 21st, 22d, and 23d.
Noblesville and Westfield, Hamilton co. 26th and 27th.
Indianapolis, 29th.
Greenwood, Johnson county, 30th.
Sand Creek, Decatur county, October 3d and 4th.
Milan, Ripley county, 7th and 8th.

These conventions will be attended, if nothing unforeseen prevents, by Jacob Ferris, of New-York; James Munroe, of Connecticut; John O. Wattles, of Ohio; and Charles L. Remond,

Poetry.

For the National Anti-Slavery Standard.

THE SOUTH LAND.

Oh! who would not dwell in the sunny South Land,
With its flowers ever blooming o'er mountain and strand?
With its roses that bend to the wind's gentle sigh,
And its violets unnumbered wherever we tread;
With its white-leaf'd magnolias expanding on high,
And its blossoming bowers of orange outspread.

And hark to the music, enchantingly bland,
That rings o'er the fields of that sun-lighted land;
From the gay feathered warblers unceasingly borne,
And murmured by streamlets whose waves glide afar,
And laugh the proud ice monarch's breathings to scorn,
As they sparkle and leap o'er their crystaline bar.

How high and majestic the palm-trees, that stand,
Like sentinels, guarding the sunny South Land:
They pillar a dome of the exquisite blue,
Where the clouds that sweep over its radiant expanse,
May rival the rainbow in splendor of hue,
And fling a new glory the eye to entrance.

There are gems on the bosom, and gold in the sand,
And pearls 'neath the wave, of that beautiful land.
And the music that rolls from her votaries of song,
The incense breathed out from her myriads of flowers,
And the brightness that gleams all her waters along,
Might rejoice other worlds more etherial than ours.

'Twas thus I had murmured; when fancy's light hand
Bore me swiftly away to that far-distant land.
And I stood in the midst of her glorious scenes,
I breathed her perfume, and her melody heard;
And gazed up to her lofty and dark evergreens,
As their tremulous leaflets the wild zephyr stirred.

But, alas! I beheld o'er the scenery grand,
A mildew, that shrouded the sunny South Land;
And a moan of despondency burdened the air,
The wail of the mother, bereft of her child,
While the loud shriek of childhood went up in despair,
From its parents and kindred forever exiled.

For, bending in dread to the tyrant's command,
There were millions of *slaves* in that flower-gemmed land.
And the verdure grew withering, the brilliancy fled,
All the melody died in the clanking of chains,
And a gloom gathered round me, appalling and dread,
For it seemed as if mildew were blasting her plains.

And I turned from the fagot, the scourge, and the brand,
Which the fiend of Oppression has spread through the land.
And I said, "Though the fields of my own Northern home
Lose their flow'rets and blossoms when Winter appears;
O'er her bleak, snowy hill-sides, I glory to roam,
For they rise, unpolluted by tyrants, or tears;
And her sons by stern despots are never unmanned,
For the Angel of Liberty smiles o'er the land."

PHILADELPHIA, July 25, 1843. E. H. C.

From the Philanthropist.

THE FUGITIVE.

What means yon fairy-like and lonely bark,
So swiftly bounding o'er the waters dark
Of beautiful Ohio's tranquil breast,
Like timid bird just frighten'd from its nest?
Now gently tips the wave the dripping oar,
Now quickly plunges deeper than before,
While at each upward stroke, a shower bright
As orient pearls beneath the noonday light,
Is sprinkled round. The boat with stealthy oar,
Glides swiftly on, and nears Virginia's shore—
But starts away again, with rapid bound,
For watchers now are prowling all around,
Beneath the hill that skirts the river-side,
And o'er the waters flings its shadow wide.
It drifted down the stream until a cove,
Formed by a mountain brook, hid by a grove
Of tall, dark forest-trees, appeared in view,
'Vironed by bush, and rock; and thither flew
The strange and tiny boat, now hid from sight
By clustering vines which shut out e'en the light.
But stranger still, two maidens from it spring,
And moor the skiff beneath the covert wing
Of weeping willows, drooping in the wave,
As bending o'er some wood-nymph's lonely grave;
And as they stopped to breathe the cooling air,
Each maiden seemed an Ellen Douglass there.
With glowing cheek, and anxious, list'ning ear,
And scanning eye, that spoke of banished fear.
Why are they there in that wild place, so lone
That woodland moss across the path has grown?
'Tis mercy's angel bids them onward speed,
A weary, humbled, starving slave to feed.
He *was* a slave, but cast away the chain,
Preferring rather exile's lingering pain.
To find him somewhere in the rocky glen,
With baskets on their arms, they sought him then;
And oft as greet their ears the distant sounds
Of watching sentinels upon their rounds,
They stop and listen till the echoes die;
Then with a quicker step they onward fly,
Through forest-glade, and round the hill-side steep,
Where silent nature slept the deathlike sleep,
That soon must wake with sounds of conflict new,
Between God's freeman to his nature true,
And those who dare to crush a heart so bold,
Then boast their barter of a soul for gold.
They found him not; and in a saddened mood,
Placed in a hollow log for him the food,
And breathed with yearning hearts the silent prayer,
That Heaven might guide his wandering footsteps there.
Then fearful lest some jealous eye was near,
As sounds of human voices met the ear,
They slowly strolled along with careless air,
Each plucking flowers to deck the other's hair,
And raising laughter's wild and joyous note,
Until they reached the cove and gained the boat,—
And landed once again on freedom's soil,
The throbbing of each heart repaid its toil.
Such are Ohio's frailer ones I ween,
When mercy prompts, or duty's path is seen;
Alas! that now it should have been in vain!
That noble slave who would not wear a chain,
Was doomed to fall unaided—not unwept,
And God the record of his wrongs has kept.

We have recorded our creed elsewhere touching the quality of Lowell's poetry. It comes into our heart as a dove comes into her nest—lovingly, to a certain welcome. What has been written in our time more simply beautiful than this?—[New York Mirror.

There is a haven of sure rest
From the loud world's bewildering stress;
As a bird dreaming on her nest,
As dew hid in a flower's breast,
As Hesper in the rosy West—
So the heart sleeps
In thy calm deeps,
Serene Forgetfulness!

No sorrow in that place may be,
The noise of life grows less and less:
No moss far down within the sea,
As in white lily caves a bee,
As life in a hazy reverie—
So the heart's wave,
In thy dim cave,
Hushes, Forgetfulness!

Duty and care fade far away,
What toil may be we cannot guess:
As a ship anchored in a bay,
As a cloud at summer noon astray,
As waterblooms in a breezeless day—
So 'neath thine eyes
The full heart lies
And dreams, Forgetfulness!

Miscellany.

PRISON ROSES.

My dear, young reader, have you ever seen a prison? If not, you probably associate with the idea a huge, ugly building, with long narrow passages, dark, dismal dungeons, and a total absence of air, light, and cleanliness. Thanks to Providence, and the excellent Howard, *some* (not alas! *all*,) of our places of confinement are widely different; spacious and lofty as palaces, airy as ventilation can make them, and visited by the sun as freely as the smiling world beyond them. But still there are massy bolts to be drawn, and huge keys to be turned, before one can even get in; and there are treadmills for the idle, solitary cells for the hardened, and a chapel all grated round that lends awe and terror to the very blessed world of life itself. Even to the innocent victim of suspicion, who can look up fearlessly to the Judge of all, and to the oppressed debtor, whose misfortune, not his fault, has made him a beggar, there is absence of familiar faces, and privation of precious liberty; in short, with all the ameliorations Christian benevolence can shed around the prison, it must be a prison still; and this I felt on visiting the princely jail of ——.

But of all the contrasts which this place of intended reformation presented with my former ideas, and with the character of its inhabitants, the most touching to a visitor, was the effort of well-meant industry, which had converted a small interior court, leading too often "from prison to judgment," into a gay and trim parterre, blooming like any cottage garden with roses and other flowers. "Prison roses!" ejaculated I, as I for the first time gazed on buds thus nurtured, watered, no doubt, with many a bitter passing tear, and destined, from their awful situation, directly beneath the gateway used as the place of execution, to receive the parting gaze of many a wretch,

Looking on earth, and sun, and sky,
As what he ne'er might see again.

I could not help standing spell-bound beside the most flourishing of the rose-bushes which, in its June luxuriance, looked as if the bowers of Eden, and not an earthly pandemonium, would have been its more appropriate clime. I asked permission of the turnkey, who accompanied us, to gather one of the unconscious buds, assigning as my reason the singularity of the situation in which it had grown. "It was but a waste, unsightly bit of ground, ma'am," said the jailor, "when our present porter came here; and as he had been a gardener, and had a great deal of spare time on his hands, he asked leave to turn it into those two flower-beds you see. Most folks say they are out of character here, and so, mayhap, they be; but I scarce think you'll say so when I tell you that rose-tree saved an innocent person's life." "How so?" asked I, with natural interest. "It's a long story, ma'am," said the officer, hesitatingly, "and my time will hardly allow of telling it; but as you go out, if you'll please to rest in the porter's lodge, you can't make the old man happier than by asking him all about it."

We followed the turnkey's advice, and prefacing my request with some compliments to the old florist on his choice collection of roses, he at once gave us the history of the one I had been plundering.

"Its about five years, come next assizes, since a poor woman was confined here for being concerned in robbing a house intrusted to her care. She had been the gentleman's laundress for several years, and from his opinion of her honesty, was employed by him to keep his house during the absence of the family at the sea side. The poor creature watched her trust faithfully, day and night, till she heard of the dangerous condition of a married daughter some miles off; when, committing, as she said, her master's property to the keeping of Providence for a night, she could not resist setting off to nurse her dying child. Some villains, who were lurking in the neighborhood, availed themselves of the circumstance, and Martha, on returning from laying a dead baby in a dead mother's arms, found her master's house rifled of every thing valuable, herself justly blamed for criminal negligence, and next charged with being implicated in the robbery itself. The thieves, unable to dispose as quickly as they wished of all the stolen property, were obliged to hide some of it; and no place appeared to them so fit as poor old Martha's garden, when, if discovered, the blame would naturally fall upon her. The ground was soft and wet at the time, and much as they had tried to conceal their footsteps—murder, they say, will out, and so will robbery. While Martha, half distracted between her daughter's death, and the loss of her character, was crying before the magistrates engaged in examining the case, her premises had been, as a matter of course, searched; and what was her consternation, to hear that two chests, containing *linen*, had been found in her garden! Protestations would hardly have availed her, had she been able to make them. Her going away (though but too natural in a mother,) was sosuspicious, and the whole matter so like connivance, that to jail she went, of course, as an accomplice, or resetter, at the very least.

It is at times a hardship, ma'am, and no one knows it better than we do, to a laboring person to be shut up, deprived of all means of earning her bread, and all her little affairs going, it may be, to ruin and confusion; but what it was to Martha, no one can fully conceive. Her own honest calling was knocked up, and probably forever; but it was for her daughter's orphans that her heart yearned most bitterly. Their father was far off at sea—and four little creatures under seven, had no one to look after them but an elder sister of hardly ten.

No sooner did this good child hear of her granny's deplorable case, than she left her brothers and sisters with a neighbor, and walked four miles to the jail. She was quite ashamed to ring at so fine a place, and the very sight of that huge iron door, made her heart die within her. I dare say she might have stood forever, had not a countryman come in with a great sack of wheat for the tread-mill, and nearly knocked over the poor little petitioner, before he was aware; he was a good-natured fellow, and to make amends for the fright, he took her by the hand and brought her to me. "Here's a little one crying mortally, master porter," says he; "I suppose she be daughter to some of your jail birds aloft, and wants to see un." "My granny is an honest woman," sobbed out the poor child, "and never wronged any one; do let me go to my poor granny." "Where are your father and mother, child?" said I; "they would ha' more sense to do her service." "My father's in the West Indies, sir," answered she, quite sensible, "and my poor mother's in the churchyard. Do let me see granny, that I may go back and give the little ones their dinner." "What little ones? are you the eldest?" "Yes sir, of five; and no one to do for them but myself, now that God has taken my mother, and wicked men have carried away granny."

I took the child in my hand, and sending word to a turnkey to call down old Martha to the visiting cell, stood myself on one side the gate, and the poor grandmother soon appeared on the other. When little Jane found that instead of kissing and crying over her dear granny, she could get no nearer than across a five-feet passage, with two iron gratings between; she sobbed violently, and squeezed her head against the bars, as ever you saw a poor caged bird do. Martha was nearly overcome by the sight; but she was a good, pious woman, and had committed her cause to One above; so she did her best to comfort her grandchild, and gave her a word of good advice, how to manage the little ones, and be a mother to them. Many a pious, comfortable word it has been my lot to hear from the outside of that wicket, to the poor deluded ones within; but it is not often the prisoner turns preacher and comforter, as Martha did.

"Go your way home, my dear," said she, "and do your duty to the little ones there; I shall never repent having done mine to my own poor child that is gone; but I am justly punished for not getting some one to take my charge while away—it was tempting Providence! However, if it be His will, something will come out on the trial to prove me innocent; if not, I bless Him, and the good gentleman that built this place, that I can sit and knit, and read my Bible, in my own quiet cell, instead of being in a vile, common room, hearing curses from morning till night. God bless you, Jane; you may come back and see me when you are quite sure the children are safe with some good neighbor; but take warning, and never desert your duty, as I did mine."

Little Jane cried bitterly, and promised to mind all her granny had said, and return whenever she could be spared. This was not often; but the little maid was a general favorite, and there were many in the village who would bring their work to the desolate hearth, and rock the cradle of the motherless child, while Jane ran to comfort and attend on her grandmother.

The only luxury which the old woman prized was the proverbial one of her profession—a drop of good tea; but this her confinement prevented her from earning; and, though cheerful and contented over our wholesome prison fare, she missed her accustomed cordial. Little Jane guessed as much; and one day, as she was going out, took courage, from my hearty good will to her, to say how much she wished it were possible for her to make sixpence in any lawful way.

"Make sixpence?" said I, "child; and why?" She told me, with some hesitation, and I answered, "Jane, I am not rich, but I could give you sixpence I dare say, for so good a purpose; and so I will, if a thought that has just come into my head fails. To-morrow the assizes begin, though your poor granny's trial will not come on till near the end. There will be plenty of company in town, and balls in the evening, and no doubt the ladies will like nosegays for them. I'll give you some every day from my garden, and you shall stand at the door of the King's Arms; and if you do, a proud girl you'll be to carry your granny an ounce of tea of your own earning. My roses are the best and earliest in the place, thanks to those high walls, though their shelter is none of the kindliest; this bush here (the one you've got in your hand, ma'am) is a very rare sort. I had it from my old master's garden in the park, and there are not more than ten trees of it in England. See, there will be half a dozen blown out by to-morrow."

On the morrow, Jane dressed herself in her neat brown stuff frock, with a clean white apron, and a straw bonnet of her own plaiting. She was afraid to encounter the crowds round the inn door; and, to say the truth, on second thoughts, I durst not send her there, for fear of her being rode over, or knocked down in the bustle; so I advised her rather to ply her trade at the New Spa, where I thought the young ladies were likely to take shelter from the crowd. She did so, and had not stood long, with her modest face and civil manners, offering her nice nosegay, when the three put together drew the attention of a tall, elderly gentleman, who, with his two daughters, had come to drink the waters. "Ha!" said he to the ladies, "there's a pretty little country-maid selling posies; ay, and very choice ones they are. What say you, girls, to a boquet, to remind you of home?" "Pray, child," asked he, looking at the flowers very sharply, for he was a bit of a florist, "where did this rose *unique* grow?" "In the county jail, please your honor," answered the little girl, all in a tremble, for he was a quick gentlemen, and spoke as if he thought she might have stolen them; "the door keeper gave them to me when I went to see poor granny.

"Prison roses!" cried one of the young ladies, gazing curiously on the pretty unconcious flowers. "Who would have thought *you* could thrive in such a climate?"

"Is your grandmother a prisoner, child?" asked the old gentleman quickly, but not unkindly; "and for what offense?" "For going to see mammy die," answered little Jane, innocently. "Mother went to heaven, and took my little brother with her; and poor granny is in jail because wicked men stole her master's things while she was absent." "She should have got some one to watch for her," said he; "but the case seems a cruel one, too. How came she implicated in the robbery." "Because, sir, the things were found in her garden; though God only knows how, or who put them there." "What shameful villany!" exclaimed the ladies. "Very unlucky!" said the gentleman rubbing his forehead. "Is there no one here who can vouch for your grandmother's character?" "Sure, sir, every one can," answered Jane, in her simple way; "no one in ——, but knows old Martha Wilkins!" "Wilkins!" repeated the gentleman. "Wilkins!" exclaimed the ladies. Can it be our old nurse, Martha? Did she ever live in Dorsetshire? Was her husband a game-keeper? What family had she?" Little Jane knew nothing about matters that happened before she was born, but she could answer the last question in a way that settled it all. "One Jaughter only, if you please, sir; my poor mammy that is gone; and that made her anxious to see her dear Mary Jane before she died." "Mary Jane! no doubt remains!" cried the young ladies, whose joint names had been bestowed on nurse's child. "Oh, papa, let us go to the prison, to see dear Martha!" "Patience, children," answered the old gentleman, who seemed, however, as glad as any of them; "there will be a sad bustle to-day at the jail; and besides, to see Martha with any comfort we must have an order. I'll speak to the high sheriff, by and by, when the court breaks up; and, in the meantime, I see the little girl is anxious to be off." "Please your honor," said little Jane, "I'm in no great hurry, only—only—I've four miles to walk, and the children's dinner to get, and granny's tea to buy, beside." "So, it was to buy tea for granny you took to selling roses. Good girl; here's a shilling instead of sixpence for you; run to the jail, and tell Martha that Mr. Dacres, of Asleigh, is in town to befriend her; it will do her more good than all the tea in China."

And here's something for yourself," cried Miss Mary, "for being so dutiful." "And something to buy toys for the children," cried Miss Jane to her pretty namesake, who ran off as gaily to prison as if it had been a palace.

Martha shed tears of joy when she heard of the unexpected arrival of her old master, and his meeting with her child. She acknowledged the hand of Providence in it, as she did in everything else, and cried more, when she saw the grandest gentleman in Dorsetshire stoop to visit her in her cell, and his nicely dressed daughters sit down on her clean but lowly bed, than she had done when she first heard of her misfortune.

Mr. Dacres had no need to interfere to get justice for his old servant, in a land where it is the birthright of the meanest. But she was saved the agitation even of an acquital, by his exerting himself to get the thieves (who were convicted for other burglaries) to acknowledge her innocence before the trial. It might otherwise have gone hard with Martha in this world—for no one is infallible, ladies; not even judges; and appearances were sadly against her. But all's well that ends well. Mr. Dacres took her out of jail in his own coach, and settled her in a cottage on his estate. Jane's father is married to a good sort of motherly woman; and she herself now waits on the two young ladies. They come every year to drink the waters, and the first thing they do is to send Jane for one of my prison roses. the story has made my bush famous; and I thought you might like to hear it, as you seemed to admire the flowers so much. I wish you could see Jane's cheeks when I tell it; no roses in England can match them!

You'll excuse an old man's freedom, ladies; but Jane and my roses make me always forget myself."

"We, at least, run no risk of forgetting either, my good friend," said I cordially; "and may we all remember, that from trifling acts of duty and industry, under the blessing of Providence, important benefits may be made to flow."

THE BARNEGAT WRECKERS.

A correspondent of the Philadelphia American Sentinel, writing from Barnegat, New Jersey, gives the following illustration of the "fair business transactions" of that renowned neighborhood:

"When a vessel was wrecked at night, and any portion of her cargo floated ashore, it was instantly seized upon by persons who were constantly on the watch for plunder, and carried off into the interior, or buried in the sand. So expert in their cursed trade did these fellows become at last, that five minutes after a box or bale would land, no traces of it could be found. Sometimes, when kegs of butter or lard were cast upon or carried to the shore, a parcel of men would surround one, and while pretending to be earnestly engaged in conversation, a confederate would creep in, and either bury the keg in the sand, or knock off the head, scrape out the contents to the depth of three or four inches, and fill up the vacancy with sand. This done, the party would quietly disperse, and at night the *keg of sand* would be removed.

A vessel came ashore one day, heavily laden with an assorted cargo. A deputation of wreckers immediately boarded the unfortunate craft, and having first politely informed the captain that his vessel would go to pieces before the next morning, stated that for three-eighths of the cargo, and no less, they would remove all the goods to the shore in safety. This looked extremely like a dead shave; but the master seeing no alternative, was obliged to embrace the offer. Instanter every boat in the neighborhood was put into requisition, and before night the whole of the cargo was landed on the beach, and divided into two lots—three-eighths, the wreckers' share of the spoil, being placed in one spot, and the captain's portion close by. After this had been done, word was sent to the master that the wreckers had put a watch upon *their* portion of the property, and recommending him to do the same with his. This suggestion was acted upon; the mate of the vessel, a prudent, sensible man, and withal a signer of the temperance pledge, though not a teetotaler, being deputed to perform that duty. Now, among the cargo were several barrels of prime ale, and these the wreckers determined should serve them in their purpose. Accordingly, a barrel was tapped, and freely partaken of by all hands; but before the mug containing the beverage was handed to the mate, it was deeply drugged with laudanum. The result may be anticipated. The second officer fell asleep at his post, and when the morning broke, no part of the captain's portion of the cargo was visible, while the wreckers' portion, hardly twenty feet distant from where the other had lain, was untouched.

A New-York vessel, outward bound, and with a valuable cargo on board, was a few years ago, by an unfortunate accident, stranded on the Barnegat shoals. The wreckers boarded her, and speedily conveyed her cargo to the shore, where, at the request of the wreckers, a watch was placed upon it by the master. Upon this arrangement being made, the captain was waited upon by one of the most active of those who had aided in removing the cargo, who stated that there were many persons in this part of the country, who led loose and lawless lives, and were addicted to stealing any and everything that they could lay their hands upon, and that no doubt among those then on the beach, were many, who, as night came on, would avail themselves of its aid, and purloin considerable from the merchandise piled up on the shore. This communication was accompanied with an offer to loan, "for a consideration," a fine fowling piece which he held in his hands. "Take it," said he, "and if any of the d—d scoundrels come near, shoot them down like dogs. It is time a stop was put to it; and if a few of the ringleaders were only shot, we'd hear no more of this rascally business." This had the desired effect—the captain taking the piece, and agreeing to pay two dollars, and if it got lost, to pay thirty dollars. During that night, the wreckers mustered in great numbers, (with the owner of the gun as *leader*,) rushed in upon, overpowered, and beat down the guard, and carried off and secreted before morning everything of the least possible value, including the gun, a half inch of the barrel of which had been neatly filled up with sand by our indignant friend, previous to his handing it to the master. This you would call a "cute trick," worthy of the genius of a Yankee; but the sequel is still "cuter." The wrecker sued the captain for the thirty dollars which was to be paid if the gun was lost, (actually having the article in his possession at the time,) recovered the amount, with costs, and obtained the money!

From the Buffalo Courier.

APPRENTICES IN THE NAVY.

We have before us two letters from two boys, belonging to a highly respectable family of this city, who entered last year as apprentices in the navy, expecting to have opportunities of education, a chance for promotion, and kind treatment. Making every possible allowance for the disposition of boys away from home to find fault with their fare, it is manifest from the letters before us, that no such expectations are realized. The discharge of the boys from the service has been obtained, we are informed, in consequence of this disappointment in the expectation of their friends:

"I am whipped about every day for nothing; and now my body is all covered with bruises from head to foot, and I am now sure it will kill me, if I stay here much longer. If you could come here and see when "all hands witness punishment" is piped, to see about a dozen a piece given them over the bare back, bringing flesh and blood at every stroke, and sometimes two or three dozen instead of one dozen: but I wont talk about such things any more.

"L—gets a whaling about every day with a rope about an inch thick, across the back. He is now covered with marks from head to foot. I have been a little more fortunate, have only received six dozen since I came from Mahon. The other morning the first lieutenant called all the apprentice boys upon the quarter deck. They all came up there, and when they had got up there, he called all those that had *chickens*, or had men to wash clothes for them, should step out: I stepped out then, and so did L—, and a great many other boys. Then he called all the boatswain's mates in the ship to come there. When they had got up, then they were told to lick the boys as fast as they could. I got fifteen with the colt, and L— got a dozen.

"Instead of having school, we have a screen put up, and call it the school-room; there we have to pick oakum and lay up nettles. Sometimes they do pretend to have school, and then the schoolmaster, (we have to call him schoolmaster, but he is an illiterate seaman, and then any of the boys can teach him,) gets out a few spelling books, and slates, and pencils, and makes pictures. A man-of-war is a place to make a man,' as ——— says; yes, it is—all that you hear is cursing, swearing, blaspheming—men and officers all alike."

It is to be hoped that the next congress will institute a rigid inquiry into the practices upon our men-of-war, that the records of every ship may be examined and published, and that, if it is found that the amount of punishment inflicted on the apprentices of the Somers prevails throughout the navy, there will be no delay in doing away with so great an evil. It is idle to say that these boys require so much punishment. Supposing them all to be a gang of ruffians, some of the worst might require frequent and severe punishment; but no collection of boys can be found so debased that *all* should require constant flogging to maintain obedience.

ARTIFICIAL ICE.

The "Glaciarium, or Frozen Lake," now opened to the public at the Baker street Bazaar, Portman square, London, is one of the greatest curiosities of the age. The visitor is suddenly introduced amongst regions of seeming frost and snow, and placed in Alpine scenery. The London Skating Club hold their meetings at the Glaciarium; and from the ease they display in their graceful evolutions in waltzing, &c. it is evident the artificial ice is little inferior to natural ice. The inventor, Mr. Henry Kirk, has lived to see what few inventors rarely accomplish, viz: his efforts carried to perfection; more especially as chemists and scientific men considered the idea chimerical.

In appearance, the artificial ice closely resembles the natural; it is a semi-transparent body of crystal, composed of chemical salts, which, when in a liquid state, is flooded on a prepared level floor, and immediately crystalizes into a beautiful sheet of ice. By this invention, skaters have at once the never-ending means of enjoyment, without the dangers and difficulties attending natural ice; but as few pleasures are relished without some anticipated fear, the word "dangerous" is written conspicuously over a part which appears so; but in reality it is only a little pool, ingeniously contrived to represent a part of the ice broken, to permit the Alpine cottager to dip for water with a small bucket.

The lovers of skating must hail the artificial ice as a great treat indeed; for by this invention, whether it be in a warm or cold climate, windy or calm, rain or sunshine, day or night, all the pleasures of the icy sheet are secured; and it is not improbable that a "frozen lake" will become as general an appendage to the mansions of the affluent, as an orchard or a fishpond. Prince Albert, who has visited the Glaciarium, has, it is said, given orders for one. At the evening meetings, the whole scene is beautifully lighted, the moon rises, the stars glitter, and music enlivens the whole scene, which, as it so richly merits, is thronged by admiring visitors.—*London paper.*

A CHINESE GARDEN.

One of the English officers who served in the recent campaign in China, gives in a work recently published, the following account of a public garden:

"In the centre of a serpentine sheet of water, there is a rocky island, and on it a large temple of two stories, fitted up for the accommodation of the wealthy public. Pillars of carved wood support the roof; fretted groups of uncouth figures fill up the narrow space; while movable latticed blinds screen the occupants from the warmth of the noonday sun. Nothing can surpass the beauty and truth to nature of the most minutely carved flowers and insects, prodigally scattered over every screen and cornice. This is the central and largest temple. A number of other light, aerial-looking structures of the same form are perched upon the corners of artificial rocky precipices, and upon odd little islands. Light and fanciful wooden bridges connect most of these islands, and are thrown across the arms of the serpentine water, so that each sequestered spot can be visited in turn. At a certain passage of the sun, the main temple is shaded in front by a rocky eminence, the large masses of which are connected with great art and propriety of taste, but in shape and adjustment, most studiously grotesque. Trees, and flowers and tufts of grass are sown and planted, where art must have been taxed to the utmost to procure them lodgment. In another part of the garden, there is a miniature wood of dwarf trees, with a dell and waterfall; the leaves, fruit, and blossoms of the trees are in proportion to their size. This ingenious science, (if science it can be called,) to bring it to perfection, requires the most assiduous care and patient watching. A small branch of a forest tree is deprived of a ring of bark, and the bare place covered round with prepared unctuous earth; this is kept moist, and when the radicles have pushed into the loam, the branch is separated from the tree, and planted in a trough or porcelain flowerpot. The pot is then filled with bog earth, manure and clay, and water is applied according to the necessity of the plant. The branches are repressed by cutting and burning, and bent into shapes resembling an old forest tree; and even to the roughness of the bark and hollow knots of pruned and decayed branches, they are complete in resemblance. The roughness is produced by ants, attracted by smearing the bark with sweet substances. Tortuous pathways lead to the top of the artificial mountain, each turning formed with studied art to surprise and charm, by offering at every point fresh views and objects. Flowers and creepers sprout out from crevices; trees hang over the jutting crags; small pavillions crested with the white stork, their emblem of purity, are seen from every vista, while grottos and rocky recesses, shady bowers and labyrinths, are placed to entrap the unwary, each with an appropriate motto, one inviting the wanderer to repose, another offering quiet and seclusion to the contemplative philosopher."

TOUCHING ANECDOTE.

The following beautiful anecdote in relation to Christian Indians, is given in a note attached to the fine poem by Judge Conrad, in the July number of Graham's Magazine:

It is alledged by high authority, (see the article in the North American Review, ascribed to Cass,) that the Indians cannot be converted: the readiest answer to the impious and profane absurdity is, that they have been converted. A large body of Indians had been converted by the Moravian missionaries, and settled in the West, where their simplicity and harmlessness seemed a renewal of the better days of Christianity. During the revolutionary war these settlements, named Lichtenau and Guadenhutten, being located in the seat of the former Indian contests, were exposed to outrage from both parties. Being, however, under the tuition and influence of the whites, and having adopted their religion, and the virtuous portion of their habits, they naturally apprehended that the hostile Indians, sweeping down upon the American frontier, would take advantage of their helplessness, and destroy them as allies of the whites. Subsequent events enable us to compare the red and white man, and determine which is the savage. A party of two hundred Hurons, fiercely approached the Moravian Indian town. The Christian Indians conducted themselves, in this trying extremity, with meekness and firmness. They sent a deputation with refreshments to their approaching foes, and told them, that by the word of God, they were taught to be at peace with all men, and entreated for themselves, and their white teachers, peace and protection. And what replied the savage, fresh from the wilds, and panting for blood? Did he mock to scorn the meek and Christian appeal? Did he answer with the war whoop, and lead on his men to the easy slaughter of his foes? What else could be expected from an Indian? Yet such was *not* the response of the red warrior. He said he was on a war party, and his heart had been evil, and his aim had been blood; but the words of his brethren had opened his eyes. He would do them no harm. "Obey your teachers," said he, "worship your God, and be not afraid. No creature shall harm you."

A Monstrous Negro.—We find in the Louisville Daily advertiser, the following curious account of a giant negro:

"Died, yesterday morning, at the Exchange Hotel, in this city, a negro boy, the property of Mr. Andrew H. Jordan, of Columbus Mississippi. We visited him after he was shrouded, in company with his master, from whom we received the following remarkable details concerning him. He was four years old in April last, and four feet one inch in height; was born in Mississippi of parents in no respect remarkable for any deviation from the ordinary size and temperament of their respective sexes—nothing unusual, in person or mind, distinguished him, until he completed his first year; when he began developing in a manner that excited the astonishment of all who saw him. His hair grew with surprising rapidity over his entire body and face, giving him whiskers and beard, as luxuriant as an adult. His body assumed the muscular developments of athletic manhood, his strength enabling him at four years of age, to lift 200 pounds dead weight, with ease. His mind was clear, and strikingly vigorous, and his character distinguished for integrity and generosity. We examined his corpse, and were astonished at the symmetry and enormous strength of his proportions. A grenadier might have envied the fullness of his whiskers on cheek and chin, and a demagogue consented to be honest with the ingenuous expression of his countenance. His hands and feet were more taper and symmetrical than any of his race we ever saw. He fell a victim to pleurisy, and the eminent medical aid called in to his relief, were fully persuaded of the accuracy of Mr. Jordan's statement of his age.

Don't Eat too much.—A Spanish proverb says: "A little in the morning is enough: enough at dinner is but little, and a little at night is too much."

Remember this, and save indigestion and sleepless nights.

FOR HOUSEKEEPERS AND FARMERS.

Stains.—Stains from fruit, iron mould, mildew, &c. may be removed, by first wetting the cloth, and then holding it over smoking sulphur.

Things to be remembered.—Horses should never be put to work on a full stomach. More horses are hurt by hard driving after a full feed, than by a full feed after hard driving.

If the farmer wishes to have his pork barrel and meal chest hold out, let him look well to his kitchen garden. Plenty of vegetables conduce not more to health than to profit.

In laying in a stock of winter fodder for animals, let it not be forgotten that a little too much is just enough. Starving animals at any time, is a miserable policy.

As you treat your land, so it will treat you. Feed it with manures liberally, and it will yield you bread bountifully.

Avoid debts as you would the leprosy. If you are ever tempted to purchase on credit, put it off for three days. You need time for reflection.

Never beg fruit, or anything else you can produce by the expenditure of a little time of labor. It is as reasonable to expect a man to give away the produce of his wheat field, as of his orchard, or fruit garden.

If you keep your sheep and cattle in your meadows until June, don't complain next winter because you are compelled to purchase hay for your stock.

The man who uses good seed, has a good soil, and works it in good season, rarely fails of having a good crop to reward his toil.

Never forfeit your word. The saying in truth, of any farmer, "his word is as good as his bond," is worth more to him than the interest of $10,000 annually.—*Albany Cultivator.*

The Turnep Fly.—A "tanner" in the London Farmer's Magazine, describes the manner in which he exterminated the fly, on a patch of turneps in his garden. The seed came up well, but was attacked by myriads of the fly, and when noticed by him, half the plants were destroyed. He immediately applied for a remedy, some stale liquid from the lime pit in his tan yard. The application was effectual, and the next day scarcely a fly was to be seen, and not one on the plants visited by the contents of the watering-pot. He was apprehensive at first that the effect of the liquor might be fatal to the plants, but a rain washed off this sprinkling of lime and animal-matter in combination, and the plants, instead of suffering, grew with rank luxuriance.

A writer in the New Farmer's Journal, on the same subject, says—"I have found that lime lightly strewed over turneps (just up) before the dew is off the ground in the morning, most effectually and invariably preserves the crop from the fly.

Potato Bread.—The potato makes a pleasant, palatable bread with wheat, in the proportion of one third, but if one fourth, it is still lighter and better; specimens of bread made of barley and potatoes, were submitted to the board of agriculture, which promised well. In some cases the potato was not boiled, but merely grated down into a pulp and mixed with wheat flour, in which mode it made excellent bread. It has been found by other trials, that good bread may be made from equal quantities of flour and potato meal, which has been greatly the practice in those countries most remarkable for the plentiful culture of the potato. The most ready method of making potatoes into bread is, after boiling, steaming, (the best) or baking them, to reduce them to a moderately fine powder. If made up with milk, the quality of the bread will be much improved.

KENNETT SQUARE BOARDING SCHOOL.
For Young Men and Boys.

THIS institution occupies one of the most pleasant and healthy situations in Chester county, Pa. on the mail route between Baltimore and Philadelphia, and about 12 miles northwest of Wilmington, Delaware. With each of the above-mentioned places, there is an easy communication by means of stages.

The course of mathematical instruction will include algebra, geometry, plane and spherical trigonometry, surveying, mensuration, astronomy, &c.

The ordinary branches of an English education, reading, writing, arithmetic, English grammar, geography, history, composition, &c.—will be thoroughly taught. Instruction will also be given in book-keeping, and in the Latin and French languages. The study of Botany will be made thorough and practical—the pupils with their teacher, will make frequent excursions, for the examination of plants, during the season of flowers.

Parents may rest assured that the most careful attention will be paid to the health and morals of the pupils. The neighborhood has acquired no small degree of distinction for its highly intellectual and moral standing.

Scholars, coming from a distance will be expected to board at the institution, where they will be under the constant care of the teacher.

TERMS:—For tuition, boarding, washing, &c. $30 per term of *eleven weeks*, one half payable in advance. An extra charge of $4, will be made for instruction in either of the languages. Boys, under twelve years, studying the common branches only, may be admitted for $25 per term. Pupils will furnish their own wash-basins and towels. Books and stationery furnished at the usual prices. Persons residing in the immediate vicinity, will be admitted as day scholars.

The term will commence the first second day in the eleventh month (November). There will be two vacations; one in the spring, the other in the fall.

JONATHAN LAMBORN, *Principal.*
JEREMIAH HAYHURST, *Teacher.*
Chester co. Pa. August 31, 1843. 6m.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job.* xvii. 8.

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

REMOVAL.

LYDIA WHITE has removed from 219 North Second street, to the Northwest corner of Fifth and Cherry streets, where she will continue to keep a general assortment of groceries, the product of free-labor, wholesale and retail.

Also, the dry goods manufactured by the American Free Produce Association.

Just received, fifty barrels prime Laguira sugar.
Philadelphia, Second month 2d, 1843.

Lehigh and Schuylkill Coal.

THE best coal, of the above description, selected carefully for family use, can be had by leaving orders with J. M. McKim, at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.
August 22, 1843.—tf.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail.
CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for Cash, and will be furnished to families and storekeepers at a very small advance upon the first cost.
Philadelphia, May 4, 1843. 6m.

Popular English Periodicas,
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AND
WESTMINSTER